00111816

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018

THE

PROPHECIES OF ISAIAH.

111816

EXPOUNDED BY

DR. C. VON ORELLI,
BASEL,
AUTHOR OF "OLD TESTAMENT PROPHECY."

Translated by

REV. J. S. BANKS,
READINGLEY COLLEGE, LEEDS.

D - C - 58

EDINBURGH:
T. & T. CLARK, 38 GEORGE STREET.
1889.

God
224.1
Ore/Kro
111816

00111816

TRANSLATOR'S PREFACE.

THE following work is part of a "Compendious Commentary" on the whole of Scripture, by different writers, now appearing under the editorship of Drs. H. Strack of Berlin and O. Zöckler of Greifswald. In a General Preface to the Old Testament portion the editors give a brief account of the principles on which they have done their work.

First, they have studied brevity, and so have not mentioned all possible meanings and interpretations, and have not entered into elaborate discussions.

Again, in regard to the text of the Old Testament, it is pointed out that we are neither helped nor bewildered by the multiplicity of various readings which meet us in the New. Our only text is the one settled by the Masorete editors comparatively late in our era. Wherever, therefore, the text is difficult or obscure, we have to resort, not to different readings, but to the Septuagint, the Targums, and Jerome's version, and, finally, to conjecture. Such cases are referred to in the footnotes. An occasional asterisk in the translation marks a suspected corruption.

Once more, in relation to modern criticism, the editors and writers endeavour to combine fidelity to ascertained results of historical inquiry with firm faith in the divine authority of Scripture. Let them speak for themselves. "All the expositors of the Old Testament sections are immovably convinced that in the Old Testament we have God's word and an adequately trustworthy account of the history of

revelation; but the traditional opinions respecting the origin of several Old Testament books and parts of books are not validly demonstrated, as earnest inquiry, whose only care is truth, not the establishment of settled propositions, has proved, and will again and again prove. The exposition of the second part of the book now bearing Isaiah's name, and that of the additions to Zechariah, will show that the sacred writings of the Old Testament lose nothing in dignity, while they gain in intelligibleness, and therefore in value for the reader, if assured results of real science are accepted in the place of opinions which, although they have existed for centuries, are still supported by no ancient tradition in a conclusive way." All that the writers claim is that new views shall be subject to the same conditions of proof as the old, and that mere theories and conjectures shall not be treated as "assured results of real science."

It will be seen that Prof. von Orelli accepts the double authorship of Isaiah. And it is difficult to see how the arguments in favour of this view are to be met. In contents, setting, and style, the two portions of the book present a strong contrast to each other. The arguments may be seen in greater detail in Canon Driver's short treatise on Isaiah. On some minor questions the commentator is evidently of opinion that at least as much may be said for as against the present arrangement; see Introduction, p. 7.

The plan of the commentary embraces a division of the book into sections according to the subject without regard to the chapters, a careful translation, an exposition of each section or paragraph with all necessary illustrative information, and footnotes which give suggested new readings and more detailed historical and grammatical criticism. The footnotes will be of special use to students. In reproducing the translation I have derived the greatest possible help from Canon Cheyne's work on Isaiah in two volumes, and from

Prof. Delitzsch's Commentary in the third edition. The temptation to accept bodily such a translation as that of Canon Cheyne or the Revised Version is great; but there is advantage sometimes in a different translation, even an inferior one.

Prof. von Orelli, while a firm believer in supernatural revelation, is also a competent critic of the conservative school, like Delitzsch. In the present work his position in this respect is the same as in his volume on Messianic Prophecy, in which he has already proved himself an able expositor of Old Testament teaching and history. The end of the discussions now going on will probably leave us much nearer this position than that of more extreme critics. The commentaries in the same series on Jeremiah, Ezekiel, and the Minor Prophets are by the same author. Some of these may appear in English.

J. S. BANKS.

111816

TABLE OF CONTENTS.

—o—

FIRST MAIN PART, CHS. I.–XXXIX.

PAGE

INTRODUCTION—1. Isaiah's Life, ... 1
2. Age of Isaiah, ... 3
3. Book of Isaiah, ... 6
4. Prophecies of Isaiah, ... 8
5. Literature, ... 11

SECTION I. MENACING INTRODUCTION, i. 2–31, . . . 13

SECTION II. THROUGH JUDGMENT TO PROMISE, ii.–iv., . . 24

SECTION III. JUDGMENT OF GOD ON HIS MISGUIDED PEOPLE, v., . 38

SECTION IV. THE PROPHET'S CONSECRATION, vi., . . . 45

SECTION V. BOOK OF IMMANUEL, vii.–xii., ... 50
1. Immanuel Sign, vii., ... 50
2. New Signs of Judgment, viii. 1-ix. 6, . . 60
3. The Lord's Outstretched Arm, ix. 7–x. 4, . . 70
4. Humbling of Assyria and Exalting of God's People, x. 5-xii. 6, ... 74

SECTION VI. THREATENING ORACLES RESPECTING HEATHEN NATIONS, xiii.–xxiii., ... 89
1. Against Babylon, xiii. 1-xiv. 23, . . . 89
2. ,, Assyria, xiv. 24–27, . . . 98
3. ,, Philistia, xiv. 28–32, . . . 99
4. ,, Moab, xv., xvi., ... 101
5. ,, Damascus, xvii., ... 108
6. ,, Ethiopia, xviii., ... 111
7. ,, Egypt, xix., ... 114
8. ,, Egypt and Ethiopia, xx., . . . 121
9. ,, Babylon, xxi. 1-10, . . . 123

SECTION VI.—*continued*— PAGE

10. Against Edom, xxi. 11-12, ... 126
11. ,, Arabia, xxi. 13-17, . . . 126
12. ,, Jerusalem, xxii. 1-14, . . . 128
13. ,, Shebna, xxii. 15-25, . . . 131
14. ,, Tyre, xxiii., ... 135

SECTION VII. THE CONSUMMATION, xxiv.-xxvii., . . . 140

1. General Judgment, xxiv., ... 140
2. The Triumph, xxv., ... 143
3. The Lord's Vindication, xxvi., . . . 145
4. Deliverance from the World-Powers, xxvii., . 148

SECTION VIII. BOOK OF ZION, xxviii.-xxxiii., ... 155

1. The Precious Corner-stone, xxviii., . . . 156
2. God's Ways with Jerusalem, xxix., . . 164
3. Against the Egyptian Alliance, xxx., . . 170
4. Blessed Transformation, xxxi., xxxii., . . 179
5. Cry of Distress, etc., xxxiii., . . . 184
6. Final Judgment and Redemption, xxxiv., xxxv., . 189

APPENDIX—HISTORICAL NARRATIVES, xxxvi.-xxxix., . . . 195

1. Sennacherib's Army before Jerusalem, xxxvi., xxxvii., 197
2. Hezekiah's Sickness and Recovery, xxxviii., xxxix., 204

SECOND MAIN PART, CHS. XL.-LXVI.

INTRODUCTION—1. Author and Date, ... 210
2. Form and Contents, ... 215
3. Literature, ... 219

SECTION I. PREPARATIONS OF GOD, xl.-xlviii., . . . 220

1. Let Zion take Courage, xl., ... 220
2. New Proof of Power, xli., ... 229
3. The Servant of the Lord, xlii., . . . 236
4. Redemption by Grace, xliii., . . . 240
5. The gracious God and Idols, xliv. 1-23, . . 248
6. Mission of Cyrus, xliv. 24-xlv., . . . 253
7. Overthrow of the Idols, xlvi., . . . 260
8. Fall of Babylon, xlvii., ... 263
9. Admonition to Impenitent, xlviii., . . . 266

PAGE

SECTION II. THE SERVANT OF YAHVEH, xlix.-lvii., . . . 271

1. Exaltation of God's Servant, xlix., . . . 271
2. Israel's Unreceptiveness, l., . . . 276
3. Encouragement to Believers, li. 1-16, . . 280
4. Joyous Call to Zion, li. 17-lii. 12, . . . 283
5. Exaltation of God's Servant from Humiliation, lii. 13-liii., ... 287
6. Happiness of Zion, liv., ... 296
7. Urgent Invitation, lv., ... 299
8. Blessing of the Sabbath, lvi. 1-8, . . . 302
9. Rebuke of Neglecters of Duty, lvi. 9-lvii., . . 305

SECTION III. CONSUMMATED SALVATION, lviii.-lxvi., . . . 311

1. False and True Worship, lviii., . . . 311
2. Obstacles Overcome, lix., ... 315
3. Zion Resplendent, lx., ... 320
4. Herald of Grace, lxi., ... 325
5. Redemption near, lxii., ... 328
6. Judgment on Edom, lxiii. 1-6, . . . 330
7. Fervent Prayer, lxiii. 7-lxiv., . . . 332
8. The Lord's Answer, lxv., ... 337
9. Final Sifting, lxvi., ... 342

FIRST MAIN PART.

CHS. I.–XXXIX.

INTRODUCTION.

I. ISAIAH'S LIFE.

THE name of the prophet, יְשַׁעְיָהוּ, signifies, "Yahveh effects salvation" (ישע, Kal being here used, as often in proper names, instead of Hiphil); according to others, "Yahveh's salvation" (from יֶשַׁע, and the same divine name Yahu, shortened from Yahveh). The LXX write Ἡσαΐας, Vulg. Isaias (sometimes Esaias). The name is used (*e.g.* Ezra viii. 7) of other persons in late Biblical books in the shortened form יְשַׁעְיָה. In the heading, ch. i. 1, the prophet is called "son of Amoz" (אָמוֹץ, not to be confounded with the name of the older prophet, עָמוֹס). Of his father nothing is known. Neither the statement of the Rabbins, that he was a prophet (according to the general rule that this holds good wherever the father of a prophet is mentioned, Megilla 15*a*), nor the often recurring intimation of the Talmud (Megilla 10*b*), that this Amoz belonged to the royal family, and was a brother of King Amaziah, is confirmed by any trustworthy evidence.

On the other hand, it is certain from this book (and 2 Kings) that Isaiah lived at Jerusalem, in the capital of the Davidic kingdom, a residence in keeping with the central nature of his work and its reference to the whole land and nation, and especially to its heads and royal house. At

Jerusalem he had his own household; and as before in Hosea's case (cf. also Ezekiel, Jeremiah), Isaiah's domestic life was to be a mirror of his prophetic office, a living embodiment of his preaching—a proof how far the Old Testament is from undervaluing the family and overvaluing celibacy. Isaiah's wife is called, ch. viii. 3, "the prophetess," on account of her relation to her husband and his calling; and his children are living embodiments of his message, so Shear-jashub (vii. 3) and Maher-shalal-hash-baz (viii. 3 f.; xviii.), both for the most part denouncing judgment, whereas Isaiah's own name sets forth the salvation for which judgments cleared the way. From vii. 14 it has often been wrongly inferred, that a third son of the prophet was called Immanuel, sometimes coupled with the assertion that Isaiah was twice married (see *in loco*).

The life and work of Isaiah extended over many years. At his call in the year of Uzziah's death (vi. 1) he is perhaps to be thought of as about twenty years old. But he reached the height of his fame at the time of the miscarriage of Sennacherib's campaign against Jerusalem, which is to be put in the year 701 B.C. No oracles of a later date are capable of proof. According as the year of Uzziah's death is set down in the usual way as 758, or according to moderns as about 740 B.C., we get a period of work of about sixty or forty years. His labour represents one of the summits of prophecy. The more he was attested as God's messenger by the fulfilment of his prophecies, so much the more his words became law to king and people, and entered as a potent factor into Judah's history. His words, uttered with authority, were also effective acts, confirmed as they were in important epochs by miraculous signs (xxxviii. 7 f., cf. vii. 11). The Bible gives no account of his death. On the other hand, a tradition, variously stated in the Talmud and current in the Christian Church, says that under Hezekiah's godless and cruel successor Manasseh, Isaiah died a martyr's death. This is perhaps credible. The story is certainly tricked out with legendary features: a cedar opened to receive the persecuted one, whereupon the persecutors sawed him in two along with the trunk (Gemara Jebamoth 49*b*, and Sanhedrin 103*b*; cf. also Ascensio Isaiæ v. 1, 2).

II. THE AGE OF ISAIAH.

According to the heading in ch. i. 1, which is supported by the contents of the book, Isaiah's labour as prophet extended from the death of the Judæan king Uzziah to the reign of Hezekiah; according to xxxvi. 1, at least to the fourteenth year of this king; according to the contents of that chapter, at least to Sennacherib's invasion of Judah, 701 B.C.

According to ch. vi. 1, Isaiah was anointed prophet in the year of King Uzziah's death (called Azariah in the Book of Kings). According to 2 Kings xvi. 1 ff., 2 Chron. xxvi., this king had a long (fifty-two years) and glorious reign, the merits of which the Book of Chronicles relates more definitely. By common reckoning this reign falls within the years 810–758 B.C.; modern writers put it according to the Assyrian monuments, which state that Tiglath-pileser II. received tribute from Azrijahu (= Azariah) of Judah about the year 740 (Schrader, *Cuneiform Inscriptions*, i. pp. 217 ff., 226), rather about 780–740. Because of his piety, the Lord caused Uzziah to recover for his small land great respect abroad by successful wars against the Philistines, Arabians, and others. Internally he gave attention to fortifying the capital and strengthening the military power of the State, as well as to the promotion of agriculture. The general condition had scarcely ever been so flourishing since Solomon's days as under this wise and powerful prince. Certainly during his last years (how long is uncertain) he was kept aloof from the government by leprosy, which according to the Chronicles was the consequence of his presumptuously taking part in priestly worship. Meantime his son Jotham conducted the regency, according to 2 Kings xv. 5; 2 Chron. xxvi. 21. The difference between the Biblical and the Assyrian chronology is perhaps in part to be explained by this double government; the details of arrangement, however, differ considerably. Cf. *e.g.* the art. "Zeitrechnung," in Riehm, *Handb. Bibl. Arch.* and Herzog's *Encycl.*

Jotham reigned (2 Kings xv. 32–38; 2 Chron. xxvii.) sixteen years, according to common reckoning 758–743/2 B.C., according to moderns about 740–736 (to which about ten years of the regency must be added). He also is commended

as pious and fortunate, not so the nation in his days (2 Chron. xxvii. 2); also in 2 Kings xv. 37 it is noticed that already in his reign the enmity of the Syrians (Rezin) and Ephraimites (Pekah) against Judah began. Under this king the work of Isaiah opened, who according to the expression in vi. 1 had perhaps been called a little before the decease of Uzziah. Even at his call he was marked out as one who should denounce the people's hardness and be a herald of judgment, his gaze fixed on the desolation of the land and the banishment of the nation. This casts light on the inner state of the nation, by which the judgment must have been provoked. The outward prosperity, which the kingdom enjoyed under Uzziah, had led to no inward improvement; on the contrary, it had caused the ungrateful people in their wantonness to forget God. God's condemnation could not be bought off by outward varnish; but by His servant's word He rebuked impartially the generation that had become estranged from Him. From this time spring substantially chs. ii.–iv.

Ahaz (2 Kings xvi.; 2 Chron. xxviii.) reigned sixteen years: 742/3-727, or, following the monuments as above, 735–715 B.C. He was Jotham's son, but of quite a different mind and spirit. He sinned grossly by imitating the heathen practices pursued long and shamelessly in the northern kingdom, and by introducing and encouraging the worship of Baal and Moloch (2 Kings xvi. 3 f.; 2 Chron. xxviii. 2 ff.). In the Kings as in the Chronicles it is regarded as a punishment for this apostasy, that in the days of Ahaz the Lord raised up enemies on all sides against the small Judæan kingdom, who did it great damage. Most dangerous of all was the hostile alliance of King Rezin of Damascus with King Pekah of Samaria, with whom the Edomites also joined, 2 Kings xvi. 5 ff.; 2 Chron. xxviii. 5 ff. The latter passage tells of a great defeat of the Judæans and a deportation, following thereupon, of Judæan women and children to Samaria, who, however, were sent back at the admonition of a prophet. Frequent inroads into Judah were made by the Edomites (2 Chron. xxviii. 17), and also by the Philistines (xxviii. 18). In the time of Ahaz we put Isaiah's prophecies chs. i. and v.; in any case ch. vii. ff. belong here, in our view up to ch. xii.;

further, chs. xvii. and xiv. 28–32. Ahaz had called the Assyrian power (Tiglath-pileser II.) to his help against his enemies, instead of following Isaiah's counsel and building alone on Yahveh, who would not forsake His city if it trusted in Him. On this account Isaiah announces to him that the enemies now feared, Syria and Ephraim, are quite harmless; while from the Assyrians, summoned as helpers, the land has to expect heavy affliction, devastation, and exile. But out of the deepest humiliation, thus lying before the land, the Messiah will come forth. The victory of the heathen nations can only be temporary. Proud Assyria must fall and the other foes be humbled by regathered and united Israel. In fact, the Assyrian ruler came soon enough (see more fully on ch. vii.) and destroyed the power of Syria and Ephraim, but then became himself the greatest danger to Judah.—Within the land during this time Isaiah has especially to rebuke, not only idolatry, but also the abuse of justice and increasing immorality.

Hezekiah, son of Ahaz (2 Kings xviii.–xx.; 2 Chron. xxix.–xxxii.), ruled twenty-nine years, according to common reckoning 727–698, according to moderns 714/5–686. He was an exceedingly pious, God-fearing prince (2 Kings xviii. 3, 5, 7, etc.), whose one purpose was to bring back worship to the state of unity and purity required by the law of Moses (2 Kings xviii. 4, 22). See his efforts at reform described at length in 2 Chron. xxix.–xxxi. Into his reign fall mighty national movements threatening Judah with destruction. According to 2 Kings xviii. 9 ff., in the time between his fourth and sixth year comes the campaign of the Assyrians against Samaria, which ended with the fall of that city (722 B.C.). In the fourteenth year is set (2 Kings xviii. 13) Sennacherib's march against Judah and Jerusalem (= Isa. xxxvi. 1). This would lead to the year 714. But according to the Assyrian catalogue of kings, Sennacherib came to the throne only in 705, and definite signs point to the year 701 as the year of the memorable campaign, which is also described in detail in Sennacherib's annals. See more fully in the introduction to chs. xxxvi.–xxxix.—Even under Hezekiah, Isaiah had many conflicts with the great ones surrounding the king (cf. xxii. 15 ff.), and probably had to endure hostility at their hands

(cf. xxix. 21, xxx. 20). But his influence asserted itself more and more at court, and the king's attitude to him came to be one of reverential confidence. This is shown in the history of Hezekiah's sickness and recovery, which was certainly followed by an event that, like a bad epilogue, gave the first glimpse of the Babylonian captivity of the nation (chs. xxxviii., xxxix.). But Hezekiah's confidence in the seer is especially seen in the way in which he seeks his help in extreme need, when Sennacherib marches against Jerusalem with overwhelming power and scornful assurance of triumph, and in the way in which Isaiah, spreading the wings of his prophetic message over the oppressed daughter of Zion, cries to the arrogant monarch, Thus far and no farther, the Almighty confirming the command by an astounding act. Here the kingly and prophetic offices are finely banded together against the foe of Yahveh and His people.—Into Hezekiah's time, apart from the oracles preserved in chs. xxxvi.–xxxix., fall chs. xxii., xxix.–xxvii. (disputed), xxviii.–xxxiii., further xxxiv., xxxv. (disputed); of the oracles respecting foreign nations, chs. xv., xvi., perhaps xxi. 11–17, xxiii.

There are no oracles pointing with any certainty to Manasseh's time.

III. BOOK OF ISAIAH.

In distinction from the Books of Ezekiel, Jeremiah, and smaller prophetic writings, the Book of Isaiah lacks the arranging hand of the prophet. As certainly as Isaiah shaped smaller collections of his oracles, so little is the actual form of the book his work. The first strange thing is that the prophet's consecration does not appear till ch. vi.; the second, that the oracles are not arranged chronologically. How their present order came about is a riddle which can only be explained approximately and conjecturally. Cf. *e.g.* the attempt of Cornill, "Die Composition des Buches Jesaja," *Zeitschr. für A. T. Wissensch.* 1884, p. 83 ff.

So much is clear, that in general the chronological principle guiding the collectors is crossed again and again by regard to the subjects, perhaps also by regard to mere form. Thus the prophecies against *foreign* nations are grouped together, while not arranged chronologically among themselves. At the end

stands the part chs. xl.–lxvi. (the latest in any case), which ought to be entirely separated as inserted in the book at a later date. See on this question the Introduction to the Second Main Part. In the book, chs. i.–xxxix., we can discern traces of gradual collection, and that during Isaiah's lifetime. Ch. i. contains the introduction to such a first collection, which accordingly will spring from the time of Ahaz, and perhaps only embraced chs. i.–vi., the narrative of the prophet's consecration being added by way of appendix. Chs. i.–xii. may have been thus brought together by Isaiah in the time of Hezekiah, these being followed by the older oracles respecting foreign nations (see xiv. 24–27), which were then enlarged in a later collection, without losing their place after chs. i.–xii. The Hezekiah discourses were put next to them. The latter in any case were in existence when the heading ch. i. 1 was prefixed to the book, perhaps by Isaiah himself, perhaps by a later compiler. This heading describes the *whole* book, so far as it was then in existence, as a "vision," a beholding of Isaiah, which general phrase suits the contents of prophetic revelation, even where proper visions are not found. Further, the heading states that this revelation concerns *Judah and Jerusalem.* This does not exclude oracles respecting foreign countries, the heading indicating the aim and centre of the entire prophecy (cf. on xxii. 1). Cf. the similar heading of Isaiah's contemporary, Micah i. 1.

Apart even from chs. xl.–lxvi., several sections of the book are denied by modern criticism to be the prophet Isaiah's, and are referred to later authors. Passing by solitary "glosses," which we find it necessary to exclude, the chief parts in question are: chs. xiii. and xiv. (against Babylon), xxi. 1–10 (the same), further the apocalyptic part, chs. xxiv.–xxvii., then chs. xxxiv. and xxxv., which are connected in subject and form with the Second Main Part. Attacks on chs. xix. and xxiii. are more isolated. The narrative sections, chs. xxxvi. to xxxix., stand by themselves. These did not originally belong to this prophetic book; see on this point introduction to ch. xxxvi. But that Isaiah composed historical accounts appears from 2 Chron. xxvi. 22, where an account of Uzziah's reign is ascribed to his pen. And 2 Chron. xxxii. 32 mentions as an authority even for Hezekiah's days "the חזון of Isaiah, the son of Amoz,

the prophet," which was to be found in the Book of the Kings of Judah and Israel. Thus in our prophetic book there may possibly be such a prophetic-historical monograph from the book last mentioned. The attacks upon the Isaianic composition of ch. vii., as well as upon chs. xxxvi.–xxxix., really rest upon objection to the miraculous element in the narratives, an objection which cannot be regarded as tenable. That Isaiah cannot write of himself now in the third, now in the first person, is arbitrary assertion (Lagarde, *Semitica*, i. 1 ff.; cf. *Symmicta* 142). Ch. vii. has such characteristic signs of Isaianic colouring, and is so indispensable to the context vii.–xii., that one cannot doubt its having received its place and form from the prophet's own hand. On vii. 8 see *in loco*.

IV. THE PROPHECIES OF ISAIAH.

The primary purpose of Isaiah's prophetic oracles (of which we regard chs. xl.–lxvi. as no part), as with most of the pre-exilian prophets, is judgment, punishment. This is evident from ch. i. being prefixed with its accusing tone, and from what Isaiah heard at his consecration, ch. vi. According to the latter revelation, the prophet will have to do with an indifferent and incorrigible nation that will be only hardened still more by his preaching. The opposition between the messenger of the holy God and this worldly nation must have been intensified under Ahaz, when heathenism filtered from above downwards; and it shows itself to a certain extent throughout the reign of the pious Hezekiah. What Isaiah reproached the entire generation with was ungrateful turning away from its God, pollution with heathen practices, nay, with idolatry and superstition (*e.g.* ii. 20, xvii. 8, xxx. 22, xxxi. 7), disbelief of God's word (cf. *e.g.* xxix. 9 ff.), superficial, external worship of Yahveh without true piety, joined even with ungodliness and immorality (i. 10 ff.), want of honesty and uprightness in common dealing and intercourse, and especially want of humanity and compassion. The latter reproaches are addressed in sharper accents to the *great*, who have made the course of justice a course of injustice (i. 16 f., 21 ff., v. 23, x. 1, xxxii. 5–7, xxxiii. 15). Just as perilous is their public policy, leaning on the world-power and dallying

with it; such was the alliance with Assyria under Ahaz (viii. 6, etc.), and later with Egypt (xxx. 1 ff., xxxi. 1 ff.).

On account of this corruption the prospect of *judgment* is set before the nation, and that especially at the hands of hostile nations, the plundering and wasting of the land, as well as from the very first the banishment of the nation (vi. 11 ff.). With the latter is united the destruction of Jerusalem (cf. xxii. 5, xxx. 13 f., xxxii. 13 f., 19), so that Isaiah by no means believed in the indestructibleness of Jerusalem without reserve, or preached it. The prospect of banishment, which is precisely defined, not only temporally but locally, as leading to *Babylon* (xxxix. 5 ff.), is confirmed by the oracles which speak of the return of the captive or scattered nation, such as xi. 11, 16, cf. x. 21, xvii. 5 f. (xxvii. 12 f.), xxxv.

For, of course, *the message of salvation* forms the radiant side of the threatened judgment. Behind the tribulation, deserved by king and people, a perspective rich in promise discloses itself. From the depth of degradation, brought on the land by the Assyrians, grows up the Messiah, the God-approved King of David's house, whose blissful rule will be the perfect blending of divine and human government. From banishment a remnant at least of the nation returns. Judah may even receive salvation at once, provided but one essential quality is not wanting to it—unconditional *faith* in Yahveh revealed in its midst. By the founding of His temple on Zion and of His kingdom in the same place, the Lord gives the pledge of His help (viii. 6). This help is therefore offered by the prophet to Ahaz (vii. 4–9), and later with better success to Hezekiah. When Ephraim, Syria, and the foes of Ahaz's days gathered about Jerusalem in the most threatening manner, Isaiah definitely foretold that the Lord would judge them; and from the first in the same way, that Assyria, which he described as more dangerous, would be humbled. The latter prophecy grows in definiteness until it is fulfilled in the most literal form, when the need was greatest and the king submitted without reserve to the divine plan. Cf. viii. 8 ff., x. 26–34, xiv. 24–27, 32, xvi. 4, xvii. 12–14, xxx. 27–33, xxxi. 8 f., xxxvii. 6 f., 21 ff.

In Isaiah the promise of salvation revolves round two centres. First, in the earlier period when opposition to the

unworthy ruler Ahaz is prominent round the Messianic hope. From the lowest abasement of the royal house and the greatest misery of the nation springs up the perfect Son of David, who will restore God's kingdom in Israel and extend it over the world, a righteous, merciful Prince of peace, in whose person God Himself takes up His abode among His people, vii. 14 ff., viii. 8, ix. 1 ff., xi. 1 ff. The second centre, standing in close relation to the first, is Zion as the mount of God with its temple and kingdom. This is seen even at present, so far as obedience of faith exists, to be a temple under divine protection, before which its enemies are put to shame. Cf. vii. 9, viii. 6, chs. xxviii.–xxxiii. The miraculous preservation of Jerusalem under Hezekiah could not, of course, be final, since the nation had not been inwardly regenerated. The long-announced judgments on the city must still take place; but the final consummation, as is said already in ii. 1 ff., will show Zion exalted above all mountains. Cf. also xxv. 6 ff. To this goal of a purified, glorified people of God, having its centre on Zion and itself the centre of God's kingdom on earth, to which also the heathen will join themselves in order to share in its blessings (xvi. 1 ff., xviii. 7, xix. 23 ff., xxiii. 17 ff., xxv. 6 ff.), all God's ways tend, and in particular all judgments on Israel and Gentile nations. Thus the way is prepared for the state of righteousness distinctive in every respect of the Messianic age, whereas the present lacks that state. Negatively the divine righteousness is brought home to man's heart by judgment (xxvi. 9). Positively it will adorn the Messiah (ix. 6, xi. 4 f.) as well as the whole community (i. 26 ff., xxvi. 2–4, xxxii. 16 f., xxxv. 8). The fruit of this right attitude towards God and man will be peace in the world (ii. 3 f.) and peace in nature (xi. 6 ff.).

These prophecies are in complete harmony as to contents with those of Micah, Isaiah's contemporary, who spoke in like manner chiefly in Hezekiah's days, but at all events before the fall of Samaria, of the humiliation of Judah, the destruction of Jerusalem, and the exile of the nation to Babylon. He also makes the future Davidic Prince of peace grow up out of affliction and shame, and predicts the final exaltation of Zion in the same words. Respecting the rela-

tion of the kindred oracles, Isa. ii. 2 ff., Micah iv. 1 ff., see on ii. 2–4.

Isaiah's prophecies penetrated, like few of those preserved to us in detailed form, into the history of the people. Placed in the very centre of the theatre of political action, Isaiah delivered his message in person to the king, the great ones, and the people with vivid pictorial power. Symbolic actions he used but seldom (xx. 1 ff., cf. viii. 3). He himself with his family served as a symbolic embodiment of his message (viii. 18). His preaching abounds in special predictions; frequently they are definite as to time, the indication of the time being occasionally clothed in figurative terms. Cf. vii. 8, 14 ff., viii. 1 ff., xvi. 14, xxxvii. 30, xxxviii. 5.

The style of the prophet is distinguished just as much by strength and clearness as by its diversity. With the same mastery he strikes the note of the didactic poem and the hymn. His Messianic prophecies are full of majesty; his complaints and denunciations are overwhelming, his exhortations heart-moving, his menaces of judgment (often in a single figure) annihilating. Without effort, yet with great effect, the prophet uses all the devices furnished by his language—alliteration, rhythm, paronomasia, etc., occasionally also repetition and refrain, ii. 9, 11, 17, ii. 10, 19, 21, ix. 11, 16, 20, x. 4.

V. LITERATURE.

We mention here, in conformity with the plan of this commentary, only such more important works on the present book as are often quoted in the exposition.

J. Calvini *Comm. in Jes.*, 3rd ed., Genev. 1570.

Campegius Vitringa, *Comm. in l. proph. Jesaiæ*, 2 vols., Leeuwarden 1714/20.

Wilh. Gesenius, *Commentar über den Jesaja*, 2 Bde., Leipzig 1821.

Ferd. Hitzig, *Der Prophet Jesaja*, Heidelb. 1833.

Heinr. Ewald, *Die Propheten des A. B.*, Bd. i. and (for exile section) iii., 2 Ausg. 1867/68. In English, *Prophets of the O. T.*, vols. ii., iv.

Mor. Drechsler, *Der Prophet Jesaja*, Stuttg. 1845/49.

Aug. Knobel, *Der Prophet Jesaja*, 4 Aufl., herausg. von L. Diestel, Leipzig 1872.

Franz Delitzsch, *Bibl. Komm. ü. d. Propheten Jesaja*, 3 Aufl., Leipzig 1879. In English, 2 vols.

C. W. E. Nägelsbach, *Der Prophet Jesaja* (in Lange), 1877. In English.

T. K. Cheyne, *The Book of Isaiah chronologically arranged*, London 1870. *The Prophecies of Isaiah*, 2 vols. London, Kegan Paul.

S. R. Driver, *Isaiah, his Life and Times*, London, Nisbet & Co.

Paul de Lagarde, *Semitica*, Heft 1, Göttingen 1878.

J. Barth, *Beiträge zur Erklärung des Jesaja*, Karlsruhe 1885.

C. J. Bredenkamp, *Der Prophet Jesaia erläutert*, Kap. i.–xii., Erlangen 1886.

Of abbreviations we mention:—

HRE. = Herzog's *Realencyclopädie*, 2 Aufl. Especially the art. "Jesaja," by Klostermann, Bd. vi.

Schrader = Schrader, *Keilinschriften u. d. A. Test.*, 2 Aufl., Giessen 1883. In English, *Cuneiform Inscriptions and the Old Test.*, transl. by O. C. Whitehouse, 2 vols., London, Williams & Norgate.

Ges. = Gesenius, *Hebr. Grammatik*, 24 Aufl., herausg. von E. Kautzsch, 1885.

Attention may also be drawn to C. P. Caspari, *Ueber den syrisch-ephraimitischen Krieg unter Jotham u. Ahas*, Christiania 1889. Aug. Knobel, *Der Prophetismus der Hebräer*, 2 Bde., Breslau 1837. Bernh. Duhm, *Die Theologie der Propheten*, Bonn 1875 (p. 149 ff.). Eduard König, *Der Offenbarungsbegriff des A. T.*, 2 Bde. 1882. Hermann Guthe, *Das Zukunftsbild des Jesaja*, Leipzig 1885. C. J. Bredenkamp, *Vaticinium, quod de Immanuele edidit Jesajas* (vii. 1–ix. 6). Bernh. Stade, *De Isaiæ vaticiniis Æthiopicis*, Leipzig 1873. Fr. Köstlin, *Jesaia und Jeremia. Ihr Leben und ihr Wirken aus ihren Schriften dargestellt*, Berlin 1879. Zur Textkritik, cf. "die Beiträge von Herm. Strack," in the *Zeitschr. für luth. Theologie*, 1877, p. 17 ff., and von G. L. Studer in the *Jahrb. für prot. Theol.* 1877, p. 706 ff. Cf. lastly, C. von Orelli, *The Old Testament Prophecy of the Consummation of God's Kingdom* (T. & T. Clark).

C. A. Briggs, *Messianic Prophecy*, Edinburgh, T. & T. Clark.

SECTION I.

HEADING.

I. 1. Revelation of Isaiah, son of Amoz, which he beheld respecting Judah and Jerusalem, in the days of Uzziah, Ahaz, Hezekiah, kings of Judah.

MENACING INTRODUCTION, I. 2–31.

2. Hear, ye heavens, and listen, thou earth, for Yahveh has spoken: I have nourished and brought up sons, but they have proved faithless to me. 3. The ox knows his owner, and the ass his master's crib; Israel does not know, my people does not attend. 4. Alas for the sinful nation, the guilt-laden people, the seed of misdoers, the corrupt sons! They have forsaken Yahveh, slandered the Holy One of

CHAPTER I.

Ver. 1. On this heading, which belongs to the whole book, chs. i.–xxxix., as well as respecting the name Isaiah, and the several kings here mentioned, see the Introduction. Ver. 2. Here the witnesses are appealed to, as the accused are in ver. 10. Alliteration, as so frequently in Isaiah; cf. the rhythm, ver. 4. The allusion to Deut. xxxii. 1 is unmistakeable.—דבר, perf., referring to the address already uttered, first heard by the prophet, and now about to be published by him. פשע with ב, not merely to sin, but to break with any one, to revolt from him. Ver. 3. בעליו, plural of dignity. *Israel* (lofty national name) *knows not*, namely, his Lord and nourisher; *my people*, belonging to me by right, observes not, sees not, namely, who his owner and benefactor is, thus showing less understanding than the beasts (cf. Gesenius, § 54, a. 1). Ver. 4. Vulgate well: Vae genti peccatrici, populo gravi iniquitate, cf. gravis oneribus in Cicero (Delitzsch); כבד, constr. state.—*Seed;* in this case we should say brood. *Corrupt* sons, properly: *practising corruption*, whose nature it is to do nothing but mischief.—The *Holy One of Israel;* this phrase, expressing the unapproachable dignity of the God of Israel, is common only in Isaiah; here it

Israel, turned away backwards. 5. Wherefore will ye be smitten still more, and backslide still further? The whole head is sore, the whole heart is sick; 6. from sole to crown there is no sound spot in it: wound, and weal, and raw stripe; they were not pressed nor bound up, nor softened with oil. 7. Your land is made desolate, your cities are burned with fire, your tillage—before your eyes strangers consume it, and the desolation is like the overthrowing of strangers. 8. And the daughter of Zion is left like a booth

serves to aggravate the offence most strongly. זור, Niphal, in the sense of the more usual סוג, Niph. (Ps. xliv. 19); cf. סוּר. Ver. 5. Not: in what = in what place will ye be smitten more? but: *wherefore will ye be further smitten* by going on in apostasy? The harmful effect is put first. Of course this effect is only indirectly in their thoughts, but it is inseparably joined with the apostasy itself, as they might have learnt from their previous experience and sufferings, the evidences of which mark their whole land and people: the *whole head* (better than *every head*, etc., as ver. 6 shows), *i.e.* of the people or State. The head refers to the government, the heart to its vital energy. —*lochŏlî*, in sickly condition.—דוי, intensive form of דָּוֶה, broken by pain and sickness, dead-faint, bereft of all strength and spirit. Ver. 6. בו, in the body of the whole nation. פצע, gaping rent, as by a sword-cut, should be bound up; חבּוּרָה, weal as by a blow of the fist or cut of the whip, should be soothed with oil; fresh, still bleeding wounds should be cleansed by pressing out the blood (Del.), which does not preclude the need of all three manipulations of one wound. The Lord alone is here the true physician (Hos. vi. 1). In older wounds the *pressure* (זרו, Pual of זרה, to press together, cf. זור, זרר with accent drawn back) is necessary for the pus. *Oil* was the means generally used in soothing wounds, Luke x. 34. Ver. 7. אחה, the ground, *i.e.* its produce, xxxvi. 16. Vv. 7–9 plainly refer to the present. By the plundering strangers are scarcely meant the Assyrians, but marauding hordes of Syrians, Philistines (2 Chron. xxviii. 18), etc. מהפכה, καταστροφή, *subversio*, used elsewhere only of the overthrow of Sodom, Deut. xxix. 22; cf. Amos iv. 11; Isa. xiii. 19; Jer. l. 40. Hence זרים is best taken as genitive of object: the appearance of our land is like what one hears of distant heathen, that their land has been totally overthrown, cf. ver. 9. Yet perhaps סְדֹם should be read, as Ewald and Bredenkamp think, instead of זרים, which may have been repeated by mistake. Ver. 8. The capital city itself presents a sorry enough appearance in the midst of the wasted land. It

in the vineyard, like a resting-place in the cucumber-field, like a besieged city. 9. Unless Yahveh of hosts had caused a remnant to be left us—scanty enough, we should have become as Sodom, we should have been like Gomorrah!

10. Hear the word of Yahveh, ye rulers of Sodom, listen to

is called *daughter of Zion*, genitive of apposition (cf. xxxvii. 22), the daughter which is called Zion, according to the Eastern custom of personifying cities as females, in which phrase the thought of the populace as the animating element is more or less suggested, cf. xii. 6.—In the vineyard, which is to be thought of as plucked bare and lying in wintry desolation, stands a forsaken, miserable hut, which served the watcher for a lodging, and in the same way in the cucumber garden a corresponding rest-place. A third comparison of Jerusalem is to a beleaguered city cut off from intercourse with the outer world. Of course it is not at present actually besieged, but in the desolation and insecurity of the country resembles a besieged city, about which are no signs of rejoicing life. Ver. 9. יהוה צבאות, in complete form יהוה אלהי הצבאות, Amos iii. 13, vi. 14; Hos. xii. 6; later for the most part, as here, צבאות is put along with יהוה as an abbreviated name of God (very often in Isaiah), cf. also x. 16; so already in the Davidic Psalm xxiv. 10. It is disputable whether this title, which is found from Samuel's days on (1 Sam. i. 3), originally described Yahveh as the leader of the heavenly hosts or of the armies of Israel. For the latter view may be adduced Ex. vii. 4, xii. 41; 1 Sam. xvii. 45, as well as the circumstance that the heavenly host as a rule stands in the singular (Josh. v. 14); differently in Ps. ciii. 21 (cf. ver. 20), where certainly the plural is used. But to celebrate the supreme God as the God of the earthly hosts of Israel (without even using the latter name) would be utterly out of place. We must therefore suppose that, even assuming the second to be the right derivation, in the prophetic age this meaning had disappeared, and the *heavenly* hosts were referred to.—כמעט, properly, small, insignificant in amount, 2 Chron. xii. 7. There is no need, contrary to the accents, to join it to the following clause, making it = we should have been near to. Ver. 10. The address describes princes and people as deserving Sodom's fate, because they were no better than Sodom, but of the same mould. Cf. Ezek. xvi. 48 ff.; Rev. xviii. 8.—קצין, chieftain or person in authority with judicial functions, the same word as the Arabic *kâdî*.—תורה, here divine instruction in general, by which the prophet (in other cases also the priest) directs men's conduct in the name of his God, and on his inspiration. Ver. 11. Of *what use to me* = what shall I gain by your many

the instruction of our God, people of Gomorrah! 11. Of what use is the crowd of your sacrifices to me? says Yahveh. I am satiated with the burnt-offerings of rams and the fat of fed calves, and in the blood of bullocks, and lambs and he-goats, I take no pleasure. 12. When you come to appear before my

זבחים, *i.e.* bloody offerings; not merely the class of the Shelamin is meant, although the context shows the special reference to be to such voluntary sacrificial feasts, but the bloody offerings altogether, which are divided into whole-offerings (עלות), and those of which only the fat and blood are laid on the altar, whilst the rest is consumed in such feasts. Cf. *HRE.*, art. "Opfercultus."—יאמר, imperf., because the Lord will and must say so again and again.—*Rams* are here specially singled out, whereas elsewhere bullocks are chiefly used as burnt or whole-offerings.—This passage has recently been often used (like Amos v. 21 ff.; Hos. vi. 6; Jer. vii. 22 f., etc.) to prove, that in Isaiah's days a sacrificial law did not exist at all, or at least did not possess canonical authority; but wrongly. If the nation, as Isaiah says, has revolted from God, and become like Sodom, then according even to the Pentateuchal "priestly codex" the basis of the sacrificial system ordained by God has fallen away; the means of grace have lost their force, and the conduct of the multitude in matters of worship is a self-willed course of no value before God, and bringing no blessing to the people. Outward worship without the accompaniment of true fear of God, and a corresponding walk, the Lord rejects as utterly foreign and repugnant to Him. But that an argument ought not to be drawn from vv. 11, 13*a* against the existence of Mosaic sacrificial laws, after the manner of the priestly codex, is evident from this, that we must then, according to ver. 12 ff., Amos v. 21, logically deny also the existence of the primitive covenant-book and even of the Decalogue, which no sober criticism will do. That every Israelite appear at certain times before Yahveh, and not with empty hands, is required even by the covenant-book, which also makes the chief feasts a law (Ex. xxiii. 15 ff., xxxiv. 18, 21–23); and the keeping of the Sabbath is among the chief commands of the Decalogue. But all unbiassed exposition of Isa. i. 11–15 must concede, that the prophet describes the *entire* apparatus of worship (not simply the sacrifices, as König, *Hauptprobleme*, p. 90, thinks) as insufferable to the Lord in the present moral state of the nation. Cf. lxvi. 3; Jer. vii. 22 f.; and *HRE.* xi. 58 f. That Isaiah regards the sacrifices as a legal, nay, indispensable part of the worship of Yahveh, is shown by xix. 21 (supposing the passage

face, who has required this at your hands, to trample my courts? 13. Continue not to offer meat-offerings of deceit, abominable incense is this to me. New-moon and sabbath, proclaiming of assembly—I endure not wickedness along with crowding to feasts! 14. Your new-moons and your feasts my soul hates, they are a burden to me, I am weary of bearing

to be genuine). Ver. 12. נראה פני ה', old solemn form for the presenting of oneself before God's face, where פני is not accus. of place (Nägelsbach), although it interchanges with prepositions, but accus. of the proper subject, the Niphal here having the causative sense: to make oneself see, and so may take an accusative. So already, Ex. xxiii. 13, cf. 17, xxxiv. 20, etc. It is true some think, that in such passages the original Kal has been changed into Niphal to avoid the offence of a sensible beholding of the Godhead (cf. Ex. xxiv. 11, LXX.), so that here לְרָאוֹת would have to be read, instead of לֵרָאוֹת, for לְהֵרָאוֹת. But the Niph. is supported by xvi. 12 and 1 Sam. i. 22.—זאת does not apply specially to the sacrifices, but to the entire service which they offer to the Lord, and which, as the next clause says, is nothing but a trampling of His courts, "a tramping about without heart and without devotion" (Delitzsch). Such is not the tribute to God's honour required of them (cf. "from your hand"); hence it is roundly declared, no one has required this from them, despite the passages in the primitive law mentioned above. Ver. 13. מנחה here, in distinction from the זבחים, ver. 11, embraces the unbloody offerings of fruit and the like. *Offerings of deceit*, because they profess a devotion to God which does not exist. Therefore it is *incense of abomination* before God, *i.e.* of hateful, disgusting odour. This is said, because a portion was burnt on the altar along with incense (Lev. ii. 2). קטרת signifies both the portion of the sacrifice consumed in the fire and the incense usually added to it.—*New-moon and sabbath*, the celebration of the newly-appearing moon and that of the seventh day of the week are both very ancient in Israel, and in their basis pre-Mosaic; the Mosaic law, laying less stress on the former, laid the more on the latter; the two are conjoined also in Hos. ii. 13; 2 Kings iv. 23.—מקרא, ἐκκλησία = the pentat. מ' קֹדֶשׁ, festal assembly of the community as held on the sabbaths and on the first and seventh days of the great feasts; synonymous with עצרה (properly throng), festal assembly. The enumeration חדש־מקרא finds its verb and completion in the final clause.—אוכל (Ges. § 69. a. 3) here in pregnant sense: I am in a position, *i.e.* to bear it. Ver. 14. לטרח with ־, according to Ges. § 102. 2*c*; Eng. ed.

them. 15. And when you spread forth your hands, I will veil mine eyes from you; although you make much prayer, I will not hear you: your hands are full of blood. 16. Wash ye, make you clean! Put away the badness of your actions from before mine eyes, cease to do evil! 17. Learn to do good, strive after justice, restrain the violent man, do justice to the orphan, plead for the widow! 18. Come then, let us plead together, says Yahveh: though your sins were as scarlet, they shall become white as snow; though they were red as purple, they shall become as wool. 19. If you are willing and obedient, you shall eat the best of the land. 20. But if you refuse, and rebel, and are obstinate, you shall be devoured by the sword; for Yahveh's mouth has said it.

21. How has the loyal city become a harlot, which was full of justice, where righteousness was at home, and now—

1852, § 100.—נשׂא, infin., as in xviii. 3, instead of the more usual שְׂאֵת, שְׂאת. Ver. 15. The *spreading forth* (respecting ĭ in a closed syllable instead of ĕ, see Ges. § 61. a. 2) of the *hands* is the oldest and most general attitude of suppliants. The lifting up of the open and upturned hands as if to receive (cf. Verg. *Æn.* xii. 196, tenditque ad sidera palmas), expresses longing for heavenly gifts.—The plural דמים in reference to human blood, shed, as a rule, by violence, denotes the mass of blood poured forth, not a multitude of cases. Ver. 16. הזכו, Niph. of זכך, or better, the tone being on the penult, Hithp. of זכה, for הִזְדַּכּוּ. Ver. 17. *Restrain the violent man*, bring him by severe control or punishment into right courses. חמוץ is to be taken actively, in correspondence with the part., Ps. lxxi. 4 (like עָשׁוּק and עוֹשֵׁק); whereas the ancient versions (reading חָמוּץ) took it passively: oppressed, in which case the verb must have meant: to succour. Ver. 18. Instead of *scarlet* and *purple*, the same colour stands twice in the original text. שני, *crimson*, more fully תולעת שני, kermes-worm, this very deep red colour being got from the eggs of an insect, the cochineal insect (*coccus ilicis*). The natural colour of washed *wool*, on the other hand, is white. On the Hiph. of colours, see Ges. § 53. a. 2; Eng. ed. 1851, § 52. Ver. 20. חרב, here accus. of mode or instrument. Observe the word-play in אכל, vv. 19, 20. Ver. 21. איכה, favourite opening word in קִינוֹת, poetically introduces a sorrowful glance at the present; also the archaic form of the construct מלאתי suits the poetical form, Ges. § 90. 3*a*; Eng. ed. § 88.—*Righteousness lodged in it*, not merely came and went,

murderers! 22. Thy silver has become dross, thy sweet wine spoilt (cut) with water! 23. Thy leaders are rebels and companions of thieves; every one loves gifts and hunts after fees; to the orphan they do not justice, and the cause of the widow comes not to them. 24. On this account the oracle of the Lord Yahveh of hosts, the Strong One of Israel, runs: Ha, I will be satisfied on my adversaries, and avenge me on my enemies, 25. and will turn my hand against thee, and will purge thy dross as with lye, and separate all thy lead, 26. and will bring back thy judges as aforetime, and counsellors as in the beginning; afterwards they shall call thee the city of righteousness, the loyal fortress. 27. Zion is delivered by

but had its resting-place, its residence there—and *now murderers* have their quarters there. Ver. 22. The *silver* refers to the nobles, once distinguished, in keeping with their position, for purity and magnanimity, now like the worthless dross which one separates from the silver, and therefore of reprobate character. Read לְסִיגִים after Masoretes; ver. 25, סִגְיִךְ without Dagesh. See Baer-Delitzsch. סֹבֵא also applies to the aristocracy, and consequently denotes the noblest, most highly spiced drink which is mixed with water and made a worthless broth. On מהל Gesenius quotes analogous Arabic expressions: wine, wounded, killed, etc., by mixing with water. Cf. Martial, *Ep.* i. 18, scelus est jugulare Falernum. Ver. 23. *Gifts* of bribery, *fees* for favourable decisions. Then those who have nothing to offer must suffer. Ver. 24. There follows a solemn utterance, as intimated by the נאם, which indicates a mysterious revelation, and by the unwonted accumulation of divine titles. אביר, Gen. xlix. 24.—נחם, Niphal, properly, to comfort, refresh oneself on some one. Ver. 25. The Lord will lay to His hand (Amos i. 8) to sift relentlessly; צרף, like Arabic of the smelting, cleansing of metals, in which lye (בֹּרִית=בֹּר), a vegetable alkali, was used to help the process of smelting and separation. בדיל, *stamnum* or *plumbum nigrum*, the worthless ingredients to be separated from the silver. Ver. 26. Will *bring back thy judges*, *i.e.* will again give thee judges as before. The ideal fore-time is scarcely that of Melchizedek (Nägelsbach), or that of the judges, Joshua, Gideon, Samuel (Knobel); but since Jerusalem is here specially in question, that of David and Solomon. Cf. Jer. xxxiii. 15 f., xxiii. 5 f. Ver. 27. Zion, which has fallen into bondage, and its inhabitants who return home on the deliverance, because for a time falling a prey to exile, are again set free by משפט וצדקה, judgment and uprightness, by restoring

judgment, and her home-comers by righteousness, 28. and for sinners and misdoers there is breaking to pieces together, and apostates from Yahveh shall perish. 29. For they shall be ashamed of the terebinths which are your delight, and you shall blush for the gardens which you are so fond of. 30. For you yourselves shall be like a terebinth with withered leaf, and like a garden that has no water. 31. And the strong one shall become tow, and his work a spark, and they shall both burn together, so that none can quench (them).

and maintaining righteousness, not indeed by acts of their own of this kind, but by divine Messianic acts, as ix. 6 shows. The righteousness has a punitive and a redeeming side; the former effect must come first, iv. 4, v. 16. Such being the basis of the new kingdom, its establishment can only benefit those who are of straight, upright character. Ver. 28. The lot of the rest is indicated by the abrupt and emphatic prefixing of ושבר: destruction of the sinners, *i.e.* shall follow. Hardened incorrigible sinners are here meant. Ver. 29. Those who have turned their back on Yahveh practise idolatrous worship under sacred trees in consecrated gardens. See respecting Ahaz, 2 Kings xvi. 4.—אילים, usually rendered "terebinths," and so different from אֵלוֹן, oak. But the distinction is uncertain. The *oak* perhaps, as Cheyne thinks, merits the preference, because more common in the country, more umbrageous, richer in foliage and vital force, and therefore still often regarded by the natives with superstitious feelings. The forms אֵלָה, אֵלוֹן, אֵלָה, אַלּוֹן may refer to different species of oak. See more detailed reasons in Thomson, *The Land and the Book*, 1872, pp. 242–244.—Since the description, ver. 28, applies to the hearers, the second person soon appears in ver. 29 (cf. ver. 8). Ver. 30. Properly withered in its foliage (accus.). Cf. on suffix, Ges. § 91. 1*b*; Eng. ed. § 89. Ver. 31. The vital sap being dried up, ver. 30, the strong man becomes dry, loose tow; and his work (Ges. § 93. 1. a. 3; Eng. ed. § 91), *i.e.* his production, the idol, becomes the cause of his destruction. ניצוץ, from נצץ, spark, here only.—Because *no one quenches*, no one can quench, as in Amos v. 6, later Jer. iv. 4, xxi. 12.

Exposition.

Contents of ch. i. Menacing Introduction: *a.* Accusation against the ungrateful, foolish Nation and its Leaders, vv. 2–9; *b.* Those who would satisfy God with Outward Worship instead of keeping His commands, in particular, instead of

making justice and righteousness prevail, vv. 10–20; *c.* Jerusalem to be cleansed by Severe Judgment, that it may again be God's city, vv. 21–31.

This severe accusing discourse corresponds best to the time of Ahaz, when the falling away from Yahveh, which certainly existed under the better rulers Uzziah and Jotham (cf. ch. vi.), became more open and general, being favoured by those in high place, while the consequences of unfaithfulness, the wasting of the land by foreign robber-hordes, etc. (vv. 5–9), had already made themselves felt (2 Kings xvi. 5 ff.; 2 Chron. xxviii. 5 ff.). The great ones of the nation in particular are reproached with corrupt administration of justice, besides heathen nature-worship, cf. 2 Kings xvi. 4; 2 Chron. xxviii. 3 ff., 22 ff. Since discourses and events of an earlier and outwardly more prosperous time follow (ch. ii. ff.), we must suppose that the prophet placed this comprehensive accusation at the head of a collection to indicate his principal design in putting it together.

Vv. 2–9. Very striking is the complaint, poured out before heaven and earth, of a faithful father over the unfaithfulness and ingratitude of his children, of the great God over Israel, which owes to Him everything it is and has. It is He who has made it a great and honoured nation, but His benefits are rewarded with crass indifference and daring disobedience. This ingratitude often finds deserved rebuke on the part of the prophets (cf. Isa. v. 1 ff.); here it is put to shame by the sight of the attachment which the beast shows to its master and benefactor (cf. a similar reproachful image from the animal world, Jer. viii. 7), whereas Israel shows even less intelligence than ox and ass. To indignation at the thoroughly corrupt state of heart manifested in such behaviour (ver. 4) is added painful surprise at the folly of such conduct, since their previous history and their present sad condition should teach sufficiently what are the consequences of apostasy from God. Do they desire more blows, when they are already covered with unhealed and untended wounds of every kind? (ver. 5 f.). Of this image ver. 7 gives the exposition. The land is bleeding from a thousand wounds inflicted on it by hostile hands; it looks almost like the districts of evil name, where the Lord has visited the heathen with destruction. With difficulty the

chief city has yet escaped judgment, and lies now solitary in a barren country (ver. 8). Had not the Lord graciously held His hand, it would have vanished from the face of the earth like Sodom and Gomorrah.

Vv. 10–20. Or could this misfortune be undeserved? On the contrary, with penetrating glance Isaiah (ver. 10) addresses princes and people as Sodomites, because not merely their fate, but still more their guilt and their whole nature and disposition brought to mind those reprobate heathen. With true prophetic courage he then (ver. 11 f.) smites down the false confidence drawn perhaps from their diligent temple-service, which went hand in hand with idolatry (ver. 29). They are greatly deceived if they think to give any pleasure to the Lord by their rich bloody and unbloody sacrifices, their crowded and pompous festal assemblies; whereas such outward works of piety, joined with a godless disposition, must, on the contrary, only raise the anger of the holy, truthful God to a climax. They delude themselves if they fancy by animal sacrifices to gain a hearing for their prayers with the Omniscient One, who sees human blood cleaving to the hands of the suppliants. While such ways of winning the divine favour are vain and fruitless, ver. 16 f., on the other hand, states the indispensable condition of regaining favour with God: repentance and amendment, especially as regards the exercise of justice, which is sacred before God, and among His people ought not to be refused to the least and the feeblest. If they turned to righteousness and neighbourliness, as required in ver. 16 f., then would God at once prefer mercy to justice, and wondrously cleanse them from their guilt, however flagrant and hateful its hue (ver. 18). Such is the connection, as ver. 19 f. confirms, which one misses in ver. 18. No doubt ver. 18 announces an act of legal accommodation, in which the present legal relation is completely changed by God's sovereign grace. But this salvation, flowing as it does from God's higher righteousness, cannot come to the people without preceding repentance and amendment. Hence in ver. 19 f. the decision of their lot is put into the hearers' own hands. If they are willing to take the way of safety pointed out to them, they shall enjoy the divine blessings bestowed on the land, else they will fall a

prey to judgment. The seer himself is certain from the time of his call (ch. vi.; cf. i. 27, where only those returning home are spoken of), that their hardening of themselves will end in exile. Thus to his view justification by grace, as well as the prosperity of the land accruing from it (cf. iv. 2), is postponed to the post-exilian period.

Vv. 21–31. The conclusion fixes a mournful glance at Jerusalem, once famed for its righteousness, now so deeply degenerate. Here the prophet is no blind *laudator temporis acti*, but contemplates the very real moral greatness of ancient Zion, which owed its high position before God and man to the simple piety of a David and the far-famed justice of a Solomon, and still later (*e.g.* under Jehoshaphat) proved itself the guardian and nurse of God's law. How little this ancient glory and pride of Jerusalem, of being a city true to its covenants, governed and inhabited by righteousness, applies to the present day, when venal justice condones crying wrong, and leaves cruel misdeeds unpunished! All this demands God's judicial intervention (ver. 24). Only by the sharp crucible of judgment and exile can the remnant of genuine silver hidden in the dross be separated, cf. Mal. iii. 2 f. Such sifting will not be wanting; and so the old God-fearing and honour-loving government will be again seen, and the old honourable name of the city be restored (ver. 25 f.). Thus will the future Jerusalem owe its redemption and new foundation to a revelation of divine righteousness (ver. 27); therefore only the righteous can have part in it, whereas persistent sinners will perish in the judgment. The latter bring destruction on themselves by their wanton dallying with heathen nature-gods, as stated in the refrain, vv. 29–31: These worshippers of trees in sacred gardens shall themselves be like dead, sapless trees, like waterless gardens; and their own handiwork, the idols, shall become a perilous spark setting the dry mass aflame, so that none of it shall be saved.

SECTION II.

THROUGH JUDGMENT TO PROMISE, CHS. II.–IV.

II. 1. The word, which Isaiah the son of Amoz beheld, respecting Judah and Jerusalem.

2. And it shall come to pass at the end of the days: The mountain of Yahveh's house shall tower at the head of the mountains and shall be exalted above the hills, and to it

CHAPTER II.

Ver. 1. Heading to chs. ii.–v. *Word* which he *beheld.* The contents of discourses also, not merely of visions, form the object of prophetic sight, Jer. xxxviii. 2; cf. *HRE.* xvi. 722 f., and Orelli, *O. T. Prophecy,* p. 5. Vv. 2–4 are found almost word for word, Micah iv. 1–3, but with the addition of ver. 4. Most expositors suppose that Isaiah has here borrowed an oracle of his contemporary Micah, appealing to certain more original phrases in Micah's version, and especially to the circumstance, that Isaiah abruptly puts the oracle first, whereas in Micah it forms a well-fitting member in the organism of the book (cf. Caspari, Keil, Nägelsbach, Delitzsch). Against this supposition is the circumstance, that in Micah the situation is more advanced, and his book in any case was not written till the later days of Hezekiah. Hence this particular oracle of Micah must have been older and have been cited by Isaiah from memory (Del.). That Isaiah is its author, does not seem to us to be precluded by the independent form in which it precedes the discourse. The prophet might prefix here as a light a glimpse of the future that had been given him before. But the difficulties are solved most simply by supposing that Isaiah and Micah (the latter more literally than the former) reproduce the oracle of an older prophet (Hitzig and Ewald suggest Joel), of whom nothing else remains to us (so also Cheyne). Ver. 2. והיה, future perf., not occurring elsewhere at the beginning, explained by the fact that the prophet found these words already existing.—*At the end of the days,* only here in Isaiah, but frequent elsewhere in prophetic speech from Gen. xlix. 1 down, denotes the point of time, when the development of things, which the prophet has in view, is completed; hence a concept of relative time, and having more reference to things than to time.—בראש, not "as head of the mountains," ב is local; only the meaning is not, that it is piled on the other mountains, but that it towers up *at their head,* and so overtops them; cf. the parallel *exalted* from the hills, and so above them,

shall all nations flow. 3. And many peoples shall walk and shall say: Come, let us go up to the mountain of Yahveh to the house of the God of Jacob, that he may instruct us in his ways and we will walk in his paths; for from Zion shall instruction go forth, and Yahveh's word from Jerusalem. 4. And he shall judge between the nations, and dispense justice to many peoples; and they shall weld their swords into coulters, and their spears into pruning-hooks; no more shall people lift sword against people, nor shall they prepare for war any more. 5. O house of Jacob, come, let us walk in the light of Yahveh!

6. For thou hast cast away thy people, the house of Jacob, because they are filled (with sorcery) from the east, and with diviners like the Philistines, and have made alliance with the children of foreigners; 7. and his land is filled with silver and gold, so that there is no end of his treasures; and his land is filled with horses, so that there is no end of his chariots; 8. and his land is filled with idols, so that they fall prostrate before the work of their own hand, before that which their own fingers have prepared. 9. And thus

and 1 Sam. ix. 22, "at the head."—נהר, *to flow*, elsewhere of waters, then of the light. Ver. 3. Properly *from his ways*, i.e. make us know from the fulness, the treasure of his wise ways, what we ought to know, that we may walk therein. Ver. 4. אִתִּים, the same in Joel iii. 10; on the other hand, אִתִּים, 1 Sam. xiii. 20 f., according to the translations, ploughshare. Since, in the latter passage, מחרשה is distinguished from this word, some prefer the meaning hoe, mattock, or scythe (so Symmachus). Ver. 5. Cf. לכו, ver. 3. Ver. 6. The Masoretic reading, in which קדם must have meant evil Eastern practices, is too harsh; better, read מִקֶּסֶם (Brentz, Gesen. *Thes.*); best of all, קסם מקדם (Delitzsch), in which case both Western and Eastern heathendom, embracing not only Arabia but also Aram, are referred to, cf. ix. 11. עננים is best derived from ענן, cloud: cloud-interpreters or weather-makers. שפק, like ספק, from the meaning to strike, to clap, here Hiphil, to join hands in covenant. They lower themselves by making alliances with the foreign-born, with heathen. Ver. 7. Cf. Deut. xvii. 16 f. Ver. 8. אליל, the nought (formed from אל), is a parody of אֵל; the plural, a parody of אלהים. The suffix *his* hands refers to the individual = which some one has made. Ver. 9. The judgment is the necessary consequence of such offences; hence

must *man be brought low and the mighty man be humbled,* and thou canst not forgive them. 10. Creep into the rocks and hide thyself in the dust before the majesty of Yahveh and before his glorious eminence. 11. The lofty eyes of men *shall be brought low, and the arrogance of mighty men bowed down, that Yahveh alone may be exalted* in that day. 12. For there is a day for Yahveh of hosts upon all that is proud and lofty, and upon all that is exalted, so that it is brought low, 13. and upon all cedars of Lebanon which are high and exalted, and upon all oaks of Bashan, 14. and upon all high mountains, and upon all lofty hills, 15. and upon every high tower, and upon every fortified wall, 16. and upon all ships

Vav consecutive. Ver. 10. Warning cry of the seer, who sees the judgment coming, to his people. The people are to creep into holes of the mountains as in times of great danger and helplessness (Judg. vi. 2; Jer. ix. 29), not because of a mere earthly enemy, who is, of course, regarded as the executor of the judgment, but from fear of the terror (*i.e.* of the terror-inspiring majesty) of Yahveh, who appears in full glory and reveals His holiness. Ver. 11. שפל, verb sing., accommodated to the genit. אדם.—The author is fond of repeating words similar in sound. —*On that day,* when, according to ver. 10, the glory of Yahveh appears. Ver. 12. *There is a day for Yahveh, i.e.* He has fixed a day. *Upon,* cf. Obad. 15 = when He will reckon with all greatness. The idea of judgment lies in the "day." Ver. 13. The *cedars* of Lebanon and the *oaks* of Bashan are the pride and beauty of the land. The glorious forests will be actually cut down by the conquerors (Hab. ii. 17); yet these proud trees are also parabolical, as often elsewhere. Ver. 14. In the same sense the mountains, which are also outwardly smitten by the judgment, while at the same time pointing to the spiritual rulers of the land (cf. ver. 2). Ver. 15. בצור, properly cut off, guarded, inaccessible. Uzziah and Jotham placed special confidence in fortified buildings. They strengthened the fortifications of Jerusalem (2 Chron. xxvi. 9, xxvii. 3, cf. xxxii. 29 f.), also building watch-towers and strong places in the country districts (xxvi. 10, xxvii. 4). Ver. 16. *Ships of Tarshish,* see 1 Kings x. 22. Jehoshaphat in post-Solomonic days had resumed maritime trade; and Uzziah had done the same, as this passage shows. In harmony with this statement is the fact that the latter king had reconquered the seaport Elath on the Elanitic gulf (2 Kings xiv. 22), which was again lost under Ahaz (2 Kings xvi. 6).—*Costly ornaments,* splendid jewellery of all

of Tarshish, and upon all costly ornaments. 17. *And the haughtiness of men must be bowed down, and the arrogance of mighty men is brought low, that Yahveh alone may be exalted in that day.* 18. The idols shall utterly pass away! 19. And they shall creep into caves of rocks and holes of the earth before the majesty of Yahveh and before his glorious eminence, when he arises to terrify the earth. 20. On that day shall man cast away his idols of silver and idols of gold, which have been made to fall down before, to the moles and to the bats, 21. in order to enter into the rock-clefts and crag-rifts before the majesty of Yahveh and before his glorious eminence, when he arises to terrify the earth. 22. Cease ye from man, in whose nostrils is a breath; for at how much is he to be valued?

III. 1. For behold, the Lord, Yahveh of hosts, will take away from Jerusalem and Judah staff and stay, every staff of bread and every staff of water, 2. hero and warrior, judge and prophet, and soothsayer, and elder, 3. the chief over fifty, and

sorts of precious material, such as commerce brought. Ver. 17. See ver. 11. Ver. 19. See ver. 10.—Some word-play at the end, *ut terreat terram.* Ver. 20. Read לַחֲפָרְפָּרוֹת, to the *moles.* At first the people will drag their costly idols with them in their flight; but will then throw them into any crevice in order to be able more easily to creep into the holes and clefts to hide themselves. Ver. 21. See vv. 10, 19. Ver. 22. *Leave off,* namely, your trust, cease to put your trust in one whose life rests on a fleeting *breath,* which God may any moment take from him (Job xxxiv. 14; Ps. civ. 29). במה, *Beth pretii: quanti.* נחשב, *æstimatus* in the sense of *æstimandus,* part. Niph. as often. Ver. 22 is wanting in LXX., and is regarded by Diestel and others as a gloss.

Chapter III.

Ver. 1. With the divine title, cf. i. 24; see on i. 9.—*Staff* and *stay,* every stay of their strength and stability; food and drink are first mentioned as examples of such means of subsistence. Some moderns simplify wrongly by striking out the words, "every staff of bread and every staff of water." The extremest hunger is implied in ver. 7, such as befell Jerusalem in the Chaldean and Roman overthrow. Cf. Ezek. iv. 16. Ver. 2 f. The further enumeration takes into view the personal supports of the State, military, civil, and religious leaders, who are not arranged in order. Ver. 3. חרשים are *artes mechanicæ* (Jerome), not *magicæ.* In deportations special preference was given to

the man of repute, and counsellor, and skilful artificer, and expert diviner. 4. And I will give them boys for princes, and childish whims shall rule over them; 5. and the people shall harass each other, one the other, and every one his neighbour; the boy shall lord it over the old man, and the worthless over the worthy. 6. When one shall take hold of his brother in the house of his father: "Thou hast a garment, thou shalt be our ruler, and let this ruin be under thy hand;" 7. then shall he declare aloud on that day: "I will not be a binder-up, since there is no bread and no clothing in my house; make me not a ruler of the people." 8. For Jerusalem must sink and Judah fall, because their tongue and their acts are against Yahveh, to defy the eyes of his glory. 9. The observation of their faces testifies against them, and they publish their sin like Sodom without disguise; woe to their soul, for they do themselves evil. 10. Say ye of the righteous man, It is well with him; for the fruit of their

skilful artificers, 2 Kings xxiv. 14; Jer. xxiv. 1. By their removal the home-country was weakened, while the conqueror obtained useful workers.—לחש, properly whispering, the utterance of incantations. Ver. 4. *Childish whims*, abstract for concrete, wilful children, see on ver. 12. Ver. 5. Worthless—worthy, part. Niph., cf. on ii. 22. Ver. 6. *Lay hold of*, force him violently.—*In the house of his father.* There the brothers, who have their own home, meet together. — לְךָ=לכה. — This *ruin;* so the dissolving commonwealth is called. Ver. 7. ישׂא, sc. קול, to lift up the voice in loud, solemn protest.—חבשׁ, Binder of wounds (i. 6) I will not be, because I cannot. For the ruler himself, who is to afford support to others, material means of subsistence are an indispensable support (ver. 1 f.). Ver. 8. Defective forms for לְהַמְרוֹת עיני.—His *eyes of glory* are the eyes from which the majesty of the Lord looks forth on His people, so that what those eyes see that is unbecoming offends His majesty. Ver. 9. הַכִּיר פנים, elsewhere = to regard the person; here the look, either gen. subj., the expression of their countenances, or, better, gen. obj., the examination, observation of their countenances (Nägelsb.). Cf. with ענה ב, Job xv. 6. As the sight of their countenances distorted by sinful passion, so also their own mouth accuses them, since, like the Sodomites (Gen. xix. 5, 9), they talk of their wicked schemes and acts without shame. Ver. 10. What is said is here divided into accus. and secondary sentence as often in verbs of seeing (Gen. i. 4).

actions they enjoy. 11. Woe to the villain, it is ill with him; for what his hands have perpetrated shall be done to him. 12. My people—its oppressors are boys, and women rule over it. O my people, thy guides lead astray, and they have entangled the way of thy paths. 13. Yahveh has arisen to the controversy, and stands to judge the peoples. 14. Yahveh enters into judgment with the elders of his people and his princes: "But as for you, ye have eaten up the vineyard; the plunder of the poor is in your houses. 15. What mean ye that ye trample on my people and grind the face of the wretched?" is the oracle of the Lord, Yahveh of hosts.

16. And Yahveh said: Because the *daughters of Zion* are haughty and stalk along with outstretched neck and ogling

—טוב, as in Jer. xliv. 17, not *bonus*, but *bene habens*, καλῶς ἔχων. Ver. 11. רע need not be joined with the foregoing לרשע, but is to be taken personally: he is in bad case. The verse still depends on אמרו. Ver. 12. מעולל, from עלל, to play, part. Poal, the (playing) child, usually עולל or עולל. The word here implies whimsical, wilful conduct. The sing. is used generically, because the quality is emphasized. This description seems to suit the time of Ahaz, who, coming to the throne at an immature age, twenty years old, was ill-advised, and without doubt was dependent on his harem. Already under Uzziah and Jotham the disposition and bearing of the great and influential in the land must for the most part have been hostile to the Lord.—Thy *leaders*, cf. ix. 15 f. Here the false prophets are especially to be thought of, cf. Micah iii. 5.—*The way of thy paths, i.e.* which thou mightest and shouldest have gone with safety, they have *confused*, so that it is no longer to be found; so Barth, better than the usual "swallowed up." Beside בלע, Piel, to devour, swallow, there is also one in the sense "to entangle." Cf. ix. 15, xxviii. 7. Ver. 13. The Lord here *stands* to judge, as in Ps. lxxxii. 1, whereas usually He sits to do so. Ver. 14. ואתם implies an antecedent sentence that is omitted: I have appointed you keepers of my vineyard, but you have eaten it up. The keepers have changed into ravenous beasts. Cf. Luke xx. 16.—On the plural *bâtim*, see Gesen. § 96; Eng. ed. § 92. Ver. 15. מלכם from מַה־לָּכֶם, what is to you, what occurs to you?—יהוה, Elohim should be read, because the Adonai elsewhere substituted for it also stands beside it. See the lexicons under יהוה. Ver. 16, נבה, cf. ii. 11 ff. The *daughters* = female inhabitants.—נטוּוֹת,

eyes, going constantly tripping along and tinkling with their anklets, 17. therefore will the Lord smite with scab the crown of the head of the daughters of Zion, and Yahveh will make bare their shame. 18. On that day will the Lord take away the pomp of anklets, and sunlets, and moonlets, 19. the ear-drops, and the arm-chains, and the veils, 20. the head-ornaments, and the stepping-chains, and the splendid girdles, and the scent-boxes, and the armlets, 21. the finger-rings

netuvôth (Kethib), rougher form for the usual נטויות (Keri). גרון and עינים are genitives, stretched of neck, etc., as in vi. 5 (according to Delitzsch, accus. of reference).—שקר (cf. Aramaic סָקַר, to glance), Piel of casting wanton glances.—מטפף, to skip, trip; coquette-like, they take dancing steps, in which the clink of their anklets is heard as they knock together, Koran xxiv. 32. The second infin. abs. indicates the mode, which is the chief point. Gesen. § 131, 3*b*; Eng. ed. § 128. As frequently, the suff. masc., as the more general form, is put in ברגליהם. Ver. 17. שפח (cf. סַפַּחַת), *to make scabby*, to punish with loathsome eruption, so that every one shrinks from them; the second hemistich refers not so much to dishonour through the lust of enemies, as rather to putting to shame before the eyes of all; cf. Ezek. xvi. 37. Ver. 18 ff. On the following list, cf. Schröder, *Comm. de vestitu mulierum Hebr. ad Jes.* iii. 16–24, Lugd. Bat. 1745; Hartmann, *Die Hebräerin am Putztisch*, Amsterd. 1809.—עכסים, *anklets* (cf. ver. 16, the verb denom., to clink therewith), rings of precious metal worn on the ankles, used still in Egypt, Syria, Abyssinia.—שביסים, probably "sunlet," Arabic diminutive *sumaise*, sun-shaped globes fastened on the person; in any case, the next word refers to such ornaments in crescent form, Judg. viii. 21, 26. Such ornaments were worn round the neck, and served also as amulets. Ver. 19. *Ear-drops*, properly drops, from the resemblance to a drop enlarging at the lower end. Cf. Judg. viii. 26.—*Chains*, arm-chains, bracelets; the arm-band is still called in Arabic *siwâr*.—רעלות, light, airy *veils*. Ver. 20. פאר, splendid turban, as worn by the priest (Ex. xxxix. 28) and the bridegroom (Isa. lxi. 10). Cf. the horn-shaped head-covering of the Druse women, Thomson, p. 73 f.—צעדות, *stepping-chains*, fastened to the anklets and joining them together; they added to the elegance of the gait and the clinking noise.—*Scent-bottles* were carried on the girdle, or even on the neck.—לחשים, *amulets*, from לחש, to whisper, to utter magical formulas. Metal plates or precious stones with engraved oracles or symbols are meant. Ver. 21. *Nose-rings*, see Gen.

and the nose-rings, 22. the state-dresses, and the tunics, and the mantles, and the purses, 23. the mirrors, and the shifts, and the turbans, and the wraps. 24. And instead of balsam-perfume there shall be putrid stench, and instead of the girdle a rope, and instead of artificial curls baldness, and instead of cambric clothing a girding with sackcloth, a brand-mark instead of beauty. 25. Thy strong men shall fall by the sword, and thy heroes' strength in war. 26. And her gates shall sigh and lament; emptied, she shall sit on the ground.

IV. 1. And seven women shall lay hold of one man on that day, and say: "Our own bread we will eat, and our own clothing we will wear; only let us be called by thy name; take away our disgrace!"

2. On that day shall the sprout of Yahveh be for ornament and glory, and the fruit of the land for pride and

xxiv. 27, are still worn, put through a wing of the nose. Ver. 22. *State-dresses*, properly a dress, which one takes off (חלץ) to adorn and honour some one else with. Over the first garment women of position wore a tunic, and over this again a wrapper (usually, mantle).—וְהַחֲרִיטִים (so to be read after Masoretes), the *purses*, bags, 2 Kings v. 23. Ver. 23. *Mirrors* of polished metal (according to LXX transparent gauze-dresses). —רְדִיד, a wide wrap (Cant. v. 7). Ver. 24. Instead of *the artificial work, the curling* (apposition), *i.e.* the artificially curled and trimmed locks, *baldness*. The captive women, and those left behind in sorrow, bear the marks of rough treatment, and of disfiguring customs practised by mourners, and can no longer give attention to their appearance.—כְּוִי, noun: brand-mark, στίγμα, like the Arabic *kejj*. The scar of such a sign burnt on the forehead of the captives by the conquerors puts an end to their beauty for ever. Ver. 26. The fem. sing. applies to Zion, which was addressed in ver. 25. Its doors, once the noisy gathering-place of vigorous folk, now mourn, because only mourning women assemble there. The city itself *was emptied*, and mourning seated itself thus, not on its throne, but on the earth.

CHAPTER IV.

Ver. 1. Closely connected with the foregoing. The lack of men will be so great that seven women will beseech one man to be allowed to be called his wives, renouncing even the support which he should give them, so that they may escape the reproach of being without husband. Ver. 2 gives a bright

adornment to the escaped of Israel. 3. And it shall be, whoever remains in Zion and is left in Jerusalem shall be called holy, every one who is written among the living in Jerusalem, 4. when the Lord shall have washed off the filth of the daughters of Zion and cleansed the blood-stains of Jerusalem from her midst by a blast of judgment and a wind of cleansing. 5. And Yahveh creates over every place on Mount Zion and over her assemblies a cloud by day with

contrast to the preceding. The ornament and glory provided by God stands in contrast with vain human glory; cf. תפארת with iii. 18. Also the phrases צבי, כבוד, נאון are used in antithetical reference to that with which they are now adorned.—צמח, the divinely produced *shoot*, and the *fruit* of the land, פרי, in the same way are opposed to man's vain artificial work. The former became later a personal designation, and even a proper name of the Messiah (Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12). Here this signification is too narrow, and also too little connected with what has gone before. Yet a phrase so mysteriously linked with God's most holy name, can still less be limited to an earthly product of the field. It is the *Messianic salvation*, which the Lord makes wondrously to spring up after the judgment, and which the purified land will present as a divinely-produced fruit. Outward and inward glory are here combined, as in ver. 5 f.; cf. the similarly neuter and mysteriously indefinite yet pregnant מובו, Hos. iii. 5. Cf. Orelli, *O. T. Proph.* pp. 261, 334.—פליטה, properly the body of escaped ones, the entirety or community of the escaped. Ver. 3. אמר ל, like קרא ל, i. 26, carries with it the actual fact.—קדוש, consecrated to the Lord. Either moral purity or inviolableness may be the more prominent; here the latter is the case, but the moral quality is also presupposed. Every one registered in the burgess-roll of Jerusalem; therefore every one belonging outwardly to the citizenship will also be inwardly a member of God's Church. Ver. 4 states the precondition.—The *filth* of, etc., *i.e.* their uncleanliness and immorality.—דמים glances at the harsh justice of the rulers. The land is made clean by a *blast of judgment*. The dirt and filth is swept away by a searching, cleansing wind. Sifting as by fans is expressed by משפט, radical extirpation by בער (1 Kings iv. 10). Ver. 5. ברא, always of new, miraculous creation (Gen. i. 1 ff.). —The *cloud of smoke and fire*, see Num. xiv. 14, etc.—ועשן, added to define the appearance and nature of the cloud. *Over all the glory, i.e.* over the entire residence of the divine glory, see xi. 10.—חפה, *baldachin*, regal canopy, a distinguished

smoke, and glowing brilliance by night: for over all the glory there is a canopy. 6. And it shall be a pavilion for shade by day from the heat, and for refuge and shelter from storm and rain.

covering. Ver. 6. סכה carries especially the sense of protection; the cloud will serve as a shelter against all inclemency of weather. The fem. תהיה has for subject the cloud described as חפה and סכה, and hence viewed as feminine, unless we translate "and a shelter (סכה) shall be" in like sense. Less happily Hitzig and Nägelsbach arrange thus: "Over everything glorious shall arise a baldachin and a tent."

Exposition.

Contents of the second discourse, chs. ii.–iv. *Through Judgment to Promise: a.* Zion exalted, ii. 1–5; *b.* The Judgment upon Pride, ii. 6–22; *c.* Upon the Rulers, iii. 1–15; *d.* Upon the Women, iii. 16–iv. 1; *e.* Zion purified, iv. 2–6.

Date of Composition. From the strain of the discourse, rebuking the self-confidence and pride of the people of Jerusalem, it appears that the condition of the kingdom was still one of outward prosperity, otherwise than in ch. i. Great wealth has been accumulated (ii. 7, iii. 16 ff.); of gold, silver, and costly ornaments there is no lack (ii. 16, 20, etc.); maritime trade has taken a great leap (ii. 16); stately buildings are being erected (ii. 15). This abundant prosperity and the self-confidence built upon it, as well as the luxuriance growing out of it, were the fruit of the long time of peace under Uzziah and Jotham, when almost Solomonic quiet and wealth seemed to have returned, and the little kingdom was enjoying a deceitful second-summer. These oracles therefore show us how Isaiah spoke in the days next following his call (*i.e.* under Jotham). This view seems to conflict with iii. 12, where a feeble and effeminate government is presupposed, like that of Ahaz; but Isaiah may have added vv. 12–15 when he published this collection. This opinion is favoured by the fact that such a government is first foretold in iii. 4, and by the unforced introduction of a new oracle in iii. 16, which suggests that the prophet here combined and wove together certain oracles that were formerly unconnected. We

therefore think that the main substance of the discourse springs from the time of Jotham, the redaction from that of Ahaz.

The discourse is skilfully rounded off. It opens with Zion glorified (ii. 1–5), and closes with the same (iv. 2–6). But between these two shining summits of prophecy lies the dark abyss of moral and religious degradation, in which the Jerusalem-Judah of the day is found. Outwardly flourishing and prosperous, its destiny is not to mount to the climax of glory, which is the goal assigned it in God's gracious plan, but to grow ripe for the fearful judgment which must inevitably fall on those who are estranged from God and inflated with blind self-satisfaction. It is against this pride and vanity that the burden of the middle of the discourse is directed.

First comes in, ii. 1–5, the blessed goal assigned to Jerusalem in God's saving purpose, as it may have been described by an older prophet, whose words Isaiah here calls to remembrance, as Micah did later: an exalting of Mount Zion, the dwelling of the God of Israel, above the whole world. The question, whether this exaltation is to be understood in a physical and topographical, or in a merely spiritual sense, as a universal acknowledgment of the true God, is to be answered thus: The prophet as a seer first of all sees Zion actually towering above all mountains, just as Ezekiel (xl. 2) sees the earth taking a new shape, or Isaiah himself sees Zion overshadowed with a divine cloud of fire and smoke (iv. 5 f.); but that this transformation must necessarily have seemed to him a revelation of an inner change. How common was the symbolic use of mountains for the powers and authorities of countries, on this cf. *e.g.* Ps. lxviii. 16 f. To prophesy the physical and spiritual blend together; here everything outward has spiritual significance, and everything spiritual takes outward shape. To our present modes of thought the spiritual meaning certainly is the essential part; but even according to N. T. prophecy everything spiritual must at last find its adequate expression on earth.—The exalted mountain of God forms the goal of the pilgrims from the heathen world, which finds there divine instruction, so that the holy city becomes the fountain-head from which divine doctrine and judgment

—for a long time the privilege of Israel—go forth to all the world. Since the nations gladly submit to the decree heard on Zion, war ceases of itself; a universal *peace among the nations*, which is a *divine peace*, begins, and thus appears the true opposite of what Joel (iii. 9 f.) foretold at an earlier phase of development. As the heathen nations had once turned their implements of tillage into weapons against God and His people, so now they change all their weapons of war into instruments of peaceful, life-sustaining labour. For in God's kingdom upon earth labour is not to cease, but to be hallowed and blessed by Him. What supernatural confidence it implied, just now, when God's true servants had to denounce unqualified judgment against the present temple, to promise to this very temple such a position in the world! What divine inspiration it reveals, for God's prophets, just when all nations are whetting their swords to make God's people feel their edge, to declare with one voice that these very heathen, growing weary of the sanguinary game, will one day stream thither to hear for themselves the word of peace! Even to-day, when these promises have long and in wondrous ways begun to be fulfilled by the salvation which took its rise in Judah (John iv. 22), commending itself to the nations as the chief good, the height of consummation seen by the prophet is far from being reached, as a glance at the warlike preparations of the nations will show. Only when the revelation that once went forth from the holy mount has completely changed their mind and become the law of their life, will the fulfilment of this oracle be completed, and Zion stand forth before all eyes in its God-ordained greatness.

II. 6–22. The prospect of so glorious a future should have been strong encouragement to Judah itself to walk in the light, which all the heathen will one day eagerly seek; whereas now it is still Judah's prerogative to know and possess it (ver. 5). But, alas! it has already lost this prerogative; it has forfeited the love of its God by idolatry and dallying with the power of the world (ver. 6). Witnesses to this apostasy are the unlimited wealth with which it is enriched, and the pomp and power of war, in which it has sought safety (ver. 7), and again the idols before which it falls down (ver. 8). It has become utterly wanton and vain.

It must therefore be humbled and shamed in its arrogance, that the Lord alone may be high and exalted; whilst every earthly and human dignity is made to feel His destroying power in the day of punishment (ver. 9 ff.). The idols in particular will suffer an ignominious fate, when their servants are forced to flee into holes from the wrath of an offended God (ver. 20). The moral is drawn in ver. 22: How vain is trust in man!

III. 1–15. This is explained more at large by reference to what God intends in regard to Jerusalem-Judah. He will deprive the nation of all means of existence, material, like food and drink, and personal,—the latter by sweeping away all dignitaries and props of the commonwealth by death or captivity, Judah losing its lawgivers and guides. Instead of them the Lord will give it the most incapable and unworthy rulers (ver. 4), so that all respect will cease (ver. 5), and finally anarchy will ensue, when no one will even be willing to govern, because under the pressure of his own need no one will be able to help another (ver. 6 f.). This will be the fruit of the outrageous language and conduct by which they are provoking God's wrath (ver. 8 f.), in accordance with the ancient fundamental law, ver. 10 f.— Vv. 12–15 turn to the present God-forgetting and duty-forgetting heads of the nation, who are enriching themselves at the cost of justice. At the general judgment (ver. 13) these unworthy representatives of God will have to give account to their Lord, and will receive the reward of their unfaithfulness. The thought is worked out in Ps. lxxxii.

III. 16–IV. 1 adds to the judgment on the rulers that upon the *women* of Jerusalem, as Amos (iv. 1 ff.) has already made those of Samaria specially responsible for the fate of their people. Not only do they exercise a hurtful influence on the government (ver. 12), but their unbounded love of finery and pleasure, joined with their immodest wantonness, was undermining religion and morals in the homes, and poisoning the entire national life. The announcement of judgment gives the prophet occasion to expose to public gaze the countless multitude of articles of luxury, in which, full of vain desire, they seek their ornament and pride. What remains when the Lord sweeps away all this show? Nothing

but the filth and shame which correspond to their inner condition and worth (iv. 4). Vv. 17 and 24 show us these luxurious women, who studied their personal attractiveness to the point of ridicule, in the deepest wretchedness. Robbed, dishonoured, and put to shame by enemies, their prosperity gone to ruin, they mourn their own fate and that of their dead husbands, to which is added the disgrace pictured in such vivid dramatic colours (iv. 1). They can scarcely find other husbands in the depopulated city, which itself, according to iii. 26, sits in deep sorrow under treatment and shame of the same kind.

IV. 2-6. After the destroying storm of doom, the purified city of God appears on its mountain in purest lustre. The storm has carried away the impurity of sin and guilt; now grows up mysteriously, the Lord calling it into life, the *Messianic salvation*, called here after its divine origin "Sprout of Yahveh," after its earthly home "Fruit of the land." It is the divine gift promised in Hos. iii. 5, which will spring up by God's grace in the last days and appear as the fruit of the holy land. The phrase is still mysteriously indefinite, neither to be understood of the Messiah personally, nor apart from Him, neither meant in a more physical sense of earthly blessings, nor to be limited to spiritual gifts. From this salvation the nation derives, in contrast with false, artificial beauty (iii. 18 ff.), the true beauty in which it may justly glory. But the nation, the community then remaining, will in all its members correspond to its lofty dignity, a nation hallowed to the Lord and therefore impregnable. And over the mountain, where God's glory has then settled, will stand as a true and glorious sign of His presence the cloud, which once attested that presence to the wilderness-Church, affording shade by day and light by night, and shielding the assemblies on Zion, which will then be visited by all nations according to ii. 1 ff., from all disturbances of fluctuating weather. How clearly this delineation of the Church (ii. 1 ff.) escaped from the clutches of judgment, yea, from human imperfections and earthly oppositions, goes far beyond the sphere of empirical reality, while yet the picture is seen by the seer in living reality! It is the true Jerusalem, hidden in the future, beheld under limits of space in keeping with the range of vision of the O. T. seer, but outsoaring the

ages up to the moment future even to us, when God's dwelling amid His Church upon earth will be visible in fitting embodiment even to the outward eye.

SECTION III.

The Judgment of God upon His misguided People, Ch. v.

V. 1. Come, let me sing about my beloved friend a song of my friend about his *vineyard:* My beloved friend had a vineyard on a well-watered height. 2. And he dug it over, and cleared it of stones, and planted it with choice vines, and built a tower in its midst, and also hewed out a wine-press therein; and waited for it to bring forth grapes,—then it brought forth wild grapes. 3. And now, ye inhabitants of Jerusalem, and ye men of Judah, judge, I pray you, between me and my vineyard. 4. What was there to be done to my vineyard which I had not done to it? Wherefore did I wait for it to bring forth grapes, and it brought forth wild grapes? 5. And now I will tell you what I will do to my vineyard: I will take away its hedge, that it may be eaten up; I will tear down its walls, that it may be trampled upon. 6. And I will make

Chapter V.

Ver. 1. לידידי, not dat. commodi, but = in reference to my friend, more precisely explained: a song of my friend (having my friend for its subject) in reference to his vineyard.—קרן, properly, horn, mountain-peak, so in a sunny situation; cf. Verg. *Georg.* ii. 13, apertos Bacchus amat colles. בן־שמן, properly, son of fatness, *i.e.* the soil was by nature extremely fruitful.—שרק, cf. Gen. xlix. 11. The tower serves for watching.—Nor is the *wine-press* hewn in the rock wanting; yet יקב is more exactly the wine-trough, vat, the lower reservoir, into which the wine trodden out in the upper one (גַּת) runs.—*Wild grapes,* bad, uneatable fruit, as from wild, degenerate vines. Ver. 4. מה ל', sc. היה ל', Gesen. § 132. a. 1; Eng. ed. § 129. Ver. 5. *Eaten up,* cf. iii. 14. Ver. 6. בחה, properly, *abscissum,* sudden end.—ערר, to hoe, weed, in Aramaic and post-Bibl. Hebrew often; cf. vii. 25.—עלה, construe as in xxxiv. 13.

an end of it; it shall not be pruned and hoed, but shall shoot up in thorns and thistles; and I will command the clouds to water it with rain no more. 7. For the vineyard of Yahveh of hosts is the house of Israel, and the men of Judah are the planting of his delight; and he waited for *judgment*, and behold—misjudgment; for *righteousness*, and behold—*abjectness!*

8. Woe to those who join house to house, and field to field, until there is no more room, that ye may dwell alone in the midst of the land! 9. In mine ears Yahveh of hosts (revealed): Truly, many houses shall become a desert, great and stately ones tenantless. 10. For ten acres of vine-land shall yield one bath, and the sowing of a homer shall give an ephah. 11. Woe to those who rise up early in the morning to run after strong drink, who linger late in the evening, when wine inflames them! 12. There is lute and harp, timbrel, and flute, and wine in their carousing; yet the work of Yahveh

Ver. 7. נטע ש' (cf. xvii. 10), tender name, plant of inward satisfaction, cordial delight, such as a child feels in its toy, or a father in his favourite child (Jer. xxxi. 20).—משפח, unusual word for the sake of the rhythm; the meaning is doubtful, according to some: shedding, namely of blood; according to others: sweeping together, namely of others' property.—*Abjectness*, more exactly: lament for abject treatment. Ver. 8. By the *joining* of house to house, and *adding* of field, is meant adding to one's own property. Thus the rich used their superiority to get all the land into their possession, in most reckless opposition to the ancient law, which provides that every family should have and retain its share therein.—Properly, *that you may be made to dwell alone*, transition to second persons, as in i. 29. Ver. 9. *In mine ears, Yahveh.* The ellipsis is supplied in accordance with xxii. 14.—מן in מאין is not causal, but negative; thus a double negation to add strength; in such a state that there is no inhabitant at all. Ver. 10. Ten *acres* (1 Sam. xiv. 14) of vine-land will yield but one *eimer* (bath). בת, measure for fluids, the same in size as the *ephah* for dry goods, is, according to Joseph. *Antiq.* viii. 2. 9=1 Attic metretes, which would give 39·39 litres.—חמר held ten ephahs, and so only one-tenth of the seed sown is reaped. Ver. 11. Construct state before preposition, Gesen. § 116. 1; Eng. ed. 114.—שכר embraces intoxicating drinks, except wine, made from fruit, honey, barley. נשף, properly, blowing, coolness, hence twilight, especially of *evening*. Cf. Eccles. x. 16 f. Ver. 12. Properly, *their carousing* (Gesen. § 93. 3. a. 3; see Eng. ed. § 104) *is lyre . . . and wine*, a genuine

they regard not, and the doing of his hands they perceive not. 13. On this account my people must wander forth without knowledge, and from its glory come hungry ones, and its crowd is pining with thirst. 14. For this reason the under-world has opened its throat wide, and stretched open its jaws without measure, and down goes its pomp, and its turmoil, and its uproar, and whoever is jubilant therein. 15. Then man must be bowed down and the strong man be humbled, and the eyes of the haughty be brought low; 16. and Yahveh of hosts shows his greatness by judgment, and the holy God proves himself holy by righteousness. 17. And then lambs feed as on their common, and the ruinous places of the comfortable ones nomads graze. 18. Woe to those who draw misdoing with

Semitic combination. See as to the matter, Amos vi. 5 f.—כנור (see Gen. iv. 21) and נבל are two kinds of stringed instruments, according to tradition: *lyre* and (portable) *harp;* see Riehm, *Bibl. Alterthümer*, 1032 ff.—תף, hand-drum, tambourine (Arabic, *duff*, whence *aduffe*), a favourite of old times in the dance (Ex. xv. 20).—חליל, flute, fife, from חלל, to bore. Ver. 13. גלה, prophetic perfect. The prophet sees the exile as a completed fact. מבלי ד', from defect in knowledge (cf. i. 3), better: without any knowledge (מן, negative, as in ver. 9); stupid and dull, without knowing what is happening to them and why they go forth.—*Its glory* or magnificence=the respectable in opposition to the plebs, the common *crowd*. Instead of מְתֵי (not מֻתֵי, LXX, Jerome), should rather be read מְזֵי, Deut. xxxii. 24. Ver. 14. *Its throat*, properly its soul, but the latter viewed as the organ of appetite (xxix. 8), hence with a verb which makes it appear a throat opening itself.—The three fem. sing. suffixes apply to Zion. Ver. 15. God's transcendent greatness, and His holiness, so sharply separated from everything creaturely, find expression and acknowledgment by means of *judgment* and *righteousness* (cf. i. 27, iv. 4), which, as in i. 27, have two aspects, of which the punitive one here precedes. Ver. 17. דְּבָר, cf. מִדְבָּר, common (German, *Trift*, from *treiben*, to drive; דבר has the same meaning, properly=to be behind).—מחים, the fat ones, are those once rich, comfortable. Their abandoned field is ownerless; hence it serves the wandering shepherds as pasture-ground. Barth explains גרים of the poor, who, according to ver. 8, are doomed to wander; cf. xiv. 30. Ver. 18. Hardened sinners are here described as those who are yoked to sin as to a waggon, so that their whole action is in its service, their entire energy is spent in sinning. שוא forms the draught-ropes thereto, *i.e.* their un-

cords of ungodliness, and (draw) sin as with cart-ropes! 19. who say: Let him make speed, let him hasten his action, that we may see it, and let the counsel of "Israel's Holy One" draw near and come, that we may perceive it. 20. Woe to those who call evil good, and good evil; who give out darkness for light, and light for darkness; who make bitter sweet, and sweet bitter! 21. Woe to those who are wise in their own eyes, and understanding to their own view! 22. Woe to those who are heroes—to drink wine, and brave men —to mix strong drink! 23. To those who justify the villain for a gift, and filch away the righteousness of the righteous from one! 24. For this reason, like as the fire's tongue consumes stubble, and hay is shrivelled in the flame, shall their root be like rottenness, and their blossom scatter like dust: because they rejected the law of Yahveh of hosts, and blasphemed the words of the Holy One of Israel. 25. On this account the wrath of Yahveh is kindled upon his people, and he has stretched out his hand against them and smitten them, so that the mountains trembled, and their corpses lay like refuse amid the streets. For all this his wrath is not turned away, and his hand is stretched out still. 26. And he will lift up a banner for the heathen nations from far, and hiss

godly spirit seen in ver. 19. Ver. 19. Cf. Jer. v. 12 f., xvii. 15; Ezek. xii. 22; 2 Pet. iii. 4. Such naked unbelief is to be distinguished from the search for the day of the Lord reproved in Amos v. 18 ff. Ver. 21. Cf. Prov. iii. 7; Jer. viii. 8. Ver. 22. Cf. ver. 11. The so-called heroes show heroic strength only in excessive drinking, the so-called אנשי חיל possess manly capacity (especially valour) only in the bravery they show in mixing strong drinks. Ver. 23. The so-called judges exercise justice perversely, thanks to (עקב, properly, in consequence of) the bribes they receive. Though הוי is wanting here, this class is to be taken independently as the seventh. Ver. 24. חשש, hay (cf. xxxiii. 11), in sound like קש. One hears the hissing and crackling of the fire (Del.). Hay of the flame, *i.e.* hay committed to the flame; להבה, however, is better taken as accus. of place. Ver. 25 is as to contents to be interpreted of the attacks of the Syrians and Ephraimites, cf. especially 2 Chron. xxviii. 5 ff.; yet, considering the prophetic colouring, it is not probable that the reference is to what has already taken place; cf. with the form ii. 9, ix. 13. Ver. 26. Worse is still impend-

for him from the end of the earth; and behold, he shall come quickly, hastily. 27. No weary one and no stumbler is among them; he sleeps not and slumbers not, and the girdle of his loins does not get loose, nor the thong of his shoes break; 28. he whose arrows are sharpened, and all his bows bent; the hoofs of his horses are to be esteemed as flint, and his wheels like the whirlwind. 29. He has a roar like the lioness, and roars like the young lions; and with growls he seizes the prey and carries it off, without any one being able to rescue it. 30. And over him (Judah) there shall be roaring on that day like the surging of the sea: and he looks to the land—behold, there is distressful darkness, and the light is dark in the clouds above it.

ing, which the *distant* heathen will execute, the Assyrians being the people in view. Cf. Deut. xxviii. 49 f.—*To set up a banner* (xiii. 2, xi. 10, xxxiii. 23), a signal in the form of a flag planted on an elevated spot to indicate the direction of march or the meeting-place. The *hissing* referring, as in vii. 18, to the bee-keeper, who thus attracts the insects.—לוֹ applies to the enemy, Assyria; *from the end of the earth*, rhetorical phrase to describe this foe, in contrast with the former neighbouring one, as dwelling afar off. מִן indicates here rather the direction whither, as in xxii. 3. Ver. 27 ff. characterize the enemy, plainly the Assyrian, by his quickness and smartness, by the faultlessness of his equipments and steeds. Ver. 28. Like flint, therefore invulnerably hard, hence uncommonly enduring. The movement of the words in vv. 27, 28 is short and quick, like that of the rapidly approaching foe. Ver. 29. Kethib, וְשֹׁאֵג; Keri, וְיִשְׁאַג—פלט, Hiphil, to bring securely (Micah vi. 14), *i.e.* the booty. Ver. 30. The enemy breaks in upon him (Judah) on all sides, like the surging of the sea. When he looks to his land (נבט, Piel here only for Hiph.) in search of firm footing and glimmer of light, there is only darkness of tribulation (cf. viii. 22). Contrary to the accents, צר is to be joined to the foregoing. And the light (read וְאוֹר) is dark (Job xviii. 6) in its (the land's) clouds.

Exposition.

Contents of ch. v. *The Judgment of God upon His misguided People:* 1. Song of the unthankful Vineyard and its fate (vv. 1–7); 2. Sevenfold Woe upon the insatiable (vv. 8–10), the gluttons (vv. 11–17), the unbelieving slaves of sin (ver. 18 f.), the hypocrites (ver. 20), the self-conceited

(ver. 21), the drunkard (ver. 22), the perverters of right (ver. 23); 3. Punishment (vv. 24–30).

This discourse, which according to all appearance springs from the earliest days of Ahaz, since, even if ver. 25 is supposed to refer to past events, the Assyrians (ver. 26 ff.) are not mentioned and are still far off, is allied to the first one, but is to be placed somewhat earlier. It also denounces judgment upon the unthankful people, on which God has conferred every good, reaping only evil in return. This is presented parabolically (vv. 1–7) in the Song of the *Vineyard*. The prophet appears here as singer and musician, skilful in drawing forth the lovely tones of the lyre, but hiding behind his charming song a terrible truth, in order to bring it home to man with more brilliant and conclusive effect. His beloved friend, of whose quarrel with his vineyard he sings, is none else than God, with whom as prophet he stands in most intimate union (cf. Zech. xiii. 7). In ver. 6 also, where the parable passes into application, the owner appears as commanding the clouds. The vineyard, on which he has spared no toil and care, is Israel-Judah, which the Lord so graciously planted in his land, and endowed with all gifts requisite, not merely for outward prosperity, but also for life and growth acceptable to God. Thus the hearers are judges in their own cause (ver. 3) without knowing it, like David (2 Sam. xii. 1 ff.). They must needs understand and approve when Isaiah's friend abandons his disappointing vineyard to desolation. But are they not like the vineyard, seeing that they unnaturally repay the divine benefits, from which, of course, human well-doing should have followed, with the opposite?

In vv. 8–23 follows, in the form of a sixfold, or better, sevenfold *woe*, the catalogue of evil fruits, which the Lord observes with displeasure in His people, and which move Him to punish. These are—1. Greedy landlords, who use their superiority to get possession of all the land, and so to thrust the poor from share in their native soil, which belongs to them by God's gift and legal right. This woe shows how high is the moral standard which God, according to His holy law, would have applied to His people in social matters. The punishment of these assassins of right will consist in their possessions becoming a waste, and the produce of their curse-

burdened land being miserably scanty (ver. 9 f.).—2. Good livers, who early and late think only of eating and drinking, regarding their extravagant carousings as the end of life, and on the other hand have not a moment for God's earnest word and work (ver. 11 f.). These lovers of self-indulgence are punished with that with which they sinned. As God has not reaped what He sowed, they shall do so. Hunger and thirst awaits them, and the joyless under-world—Hades here personified in poetic and prophetic style—which will swallow up all this glory in an instant and without remorse. As they regarded not God's work, they shall be blindly smitten by God's judgment (ver. 13 f.), by which the holy God takes the honour refused Him and avenges His slighted holiness, as ver. 15 f. calls to mind, where the theme of the second discourse is echoed.—3. Slaves of sin, who by their blasphemous language proclaim themselves daring deniers of the living God revealing Himself in prophecy (ver. 18 f.). Shamefully enslaved by their own vileness, they drag after them everywhere the fatal load of their sin and guilt, mocking at judgment as if it were far off, whereas it lies close at their heels.—4. Dissemblers, who would give evil the look of good, whilst conversely defaming good (ver. 20).—5. The conceited, who admire their own wisdom, and so are too arrogant to submit to God's correction (ver. 21). As these present a caricature of wisdom, so 6. the heroes in drinking (ver. 22) furnish a parody on true manliness and valour, and 7. those described in ver. 23 exhibit the opposite of judicial integrity by their untrue verdicts, making the sinner righteous and the righteous a sinner. This abuse of justice is also a principal accusation in the first two discourses. Since from ver. 18 onward the several woes are not followed by the announcement of definite punishments, the threatening which begins with ver. 24 must be referred to all the classes rebuked, who were all despisers of God's word, and often, of course, the same persons. Because the land swarms with such despisers of the Lord, it has already heavily felt the blows of God's hand in deadly inroads of neighbouring nations (ver. 25). But so far from the wrath of the Lord being appeased by such slaughter, the worst is yet to come: at God's instigation there comes a foe from afar (ver. 26 ff.). The *Assyrian* is here unmistake-

ably described, the same whom Ahaz in his blindness wished to call to his help! His faultlessly equipped, indefatigable hosts burst on the prey like a lion, like a tornado they deluge the land of Judah. In distinction from the preceding discourse, this one closes without any bright glimpse of the deliverance following the judgment. The song struck up at first has passed into a sevenfold woe, and the woe into a thunderstorm of doom, which dies away in unrelieved horror.

SECTION IV.

THE PROPHET'S CONSECRATION, CH. VI.

VI. 1. In the year when King Uzziah died, I saw the Lord sitting on a high and exalted throne, and his skirts filled the temple. 2. Seraphim hovered above him, of which each one had six wings: with two he covered his face, and with two

CHAPTER VI.

Ver. 1. In the death-year of King Uzziah, usually 758 B.C. Jerome (*Epist. ad Dam.* 18) remarks that it was the birth-year of Romulus. The world-empire is ascending, whilst the worldly glory of Judah is sinking. But see Introd. p. 3. The occurrence fell somewhat earlier than the death of the king, the statement of i. 1 being thus confirmed.—*His skirts, i.e.* the ends of his wide-flowing robe, covered the ground of the whole sanctuary, so that his glory took possession of it all. Not the earthly, but the heavenly palace or *temple* is meant, of which the former is a copy, cf. Ps. xxix. 9. Ver. 2. The *seraphim* are a class of heavenly beings known to the readers, different from the cherubim. שָׂרָף (from שׂרף, to burn) signifies elsewhere a poisonous kind of serpent (Num. xxi. 6, 8). These heavenly seraphim, although with human countenance, and with feet, are yet to be pictured in slender, serpent-like form. The notion of such beings belongs to primitive Semitism, like that of the cherubs. The lightnings are to be viewed as their visible substratum, like the clouds in the case of the cherubs. In Semitic belief the notion of heavenly fiery powers was attached to these fiery serpents; but to the Israelites they are supernatural beings in the retinue of God, setting forth His holiness as the cherubs do His power and glory. Cf. Ezek. i. 5 ff.—

he covered his feet, and with two he flew. 3. And one called to the other and said: Holy, holy, holy is Yahveh of hosts! The whole earth is full of his glory! 4. And the foundations of the thresholds trembled at the sound of the callers, and the house was filled with smoke. 5. Then I said: "Woe is me! For I am lost, for I am a man of unclean lips, and I dwell in the midst of a people unclean of lip; for mine eyes have seen the King, Yahveh of hosts." 6. Then flew to me one of the seraphim with a burning coal in his hand, which he fetched with tongs from the altar, 7. and he touched my mouth, and said: "Behold, this has touched thy lips, and thy iniquity is gone, and thy sin atoned for." 8. Then I heard the voice of the Lord saying: "Whom shall I send, and who will go for us?" Then I said: "Behold, here am I, send me!" 9. And he

Hovered above Him. עמד על is regularly used of bystanders, when the one in the midst is seated (Ex. xviii. 13). Here also the seraphim are not above God's head, but around Him, yet conceived as floating above His robe (עמד, Num. xiv. 14).—Two pairs of wings serve for covering, one pair that they may not see, the other that they may not be seen (Targ. Jon.). Ver. 3. קדוש, *thrice* (in highest potency) *holy, i.e.* according to the root meaning of the word-stem (root קד, to cut off), properly = separated, set apart, namely from the profane, earthly; hence in relation to God: separated from everything human, earthly; and in particular absolutely untouched and untouchable by everything impure, sinful (cf. ver. 5); in a positive aspect: absolutely perfect as regards His nature, cf. Rev. iv. 8. "*Filling of the whole earth is His holiness;*" cf. ver. 1, the skirts leaving no space uncovered. כבוד is manifested splendour, glory. Ver. 4. אמות, probably *foundations*, supports, and so posts, since the lintel is referred to. So the Arabic *umm* (mother) is used for basis, similarly Talmudic אֻמָּא; according to Hitzig, rather projecting cornices (cf. Arabic, *amma*, to go before; אמה, forearm). The seer is standing before the threshold of the temple. הקרא, collectively. Ver. 5. *I am destroyed*, lost, perfect of the fact completed to his thought, like ὄλωλα, *perii*, Del. Cf. Ex. xxxiii. 20; Judg. xiii. 22, etc.—*Impure of lip*, genit. as in iii. 16. Ver. 6. An *altar* is found here, as in the earthly *hêkâl*, and, indeed, an altar of incense, cf. ver. 4. Ver. 7. כפר, Pual, synonymous with סור, as in xxvii. 9, properly, to be covered up, and so abolished in God's sight, cf. xxviii. 18. Ver. 8. *Us.* The Lord here unites Himself with the heavenly council, cf. Gen. i. 26. Ver. 9. The inf. absolutes express continued action (Gesen.

said: Go, and say to this people: Hear ye indeed, and understand not; and see ye indeed, but observe not. 10. Make the heart of this people dull, and make its ears heavy, and besmear its eyes; lest it see with its eyes, and hear with its ears, and its heart understand, so that it turn round and be healed. 11. Then I said: How long, O Lord? And he said: Until the cities are made desolate without inhabitants, and the houses without men, and the ground is laid waste and become a wilderness, 12. and Yahveh has removed the men far away, and solitude is widespread in the midst of the land. 13. And though there be a tenth part therein, it again shall be swept away: like the terebinth and the oak, in which, when they are filled, an after-sprout remains—a holy seed is its after-sprout.

§ 131, 3*b*; Eng. ed. § 128). Understanding is refused them by God, because inner receptiveness is wanting. Ver. 10. This is here expressed as if the prophet himself, as God's organ, had to close their inner senses. His preaching will harden them, of course through their own fault. The *heart* is mentioned as the sense of the intellect (Hos. iv. 11); it is, so to speak, encased in a layer of fat, making it inaccessible and insensible; in the same way the (spiritual) power of perception is blunted, the ears heavy, "hard of hearing," the eyes smeared over (שעע, Hiph.). The insight refused would lead to conversion and healing. ורפא, impersonal, properly, "and one should heal it." Cf. the references to this passage, Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 25. Ver. 11. Combination as in Gen. xxviii. 15, up to the state when.—מאין, see on ch. v. 9. Ver. 12. עזובה, properly, what is forsaken, then forsakenness. Ver. 13. ושבה, Gesen. § 142. 3*a*; Eng. ed. § 139.—Eaten up, iv. 4, v. 5. Even against the remnant a destroying decree goes forth (Zech. xiii. 8 f.), without, however, the destruction being complete.—כאלה, אֵלָה, *terebinths*, after LXX, Vulg, and most moderns; cf. on i. 29.—שלכת (from שלך), felling, better: state of being felled (Del.). מצבת, not trunk or root-stock, but the sprout still slumbering in the trees (בם), and presently springing up (Hitzig). The suff. in מצבתה refers to the tenth part or remnant of the nation. Cf. with xi. 1.

Exposition.

Contents. The Consecration of the prophet Isaiah, ch. vi.: *a*. The Divine Manifestation, vv. 1–4; *b*. The Prophet's Sanctification, vv. 5–7; *c*. His Mission, vv. 8–13.

This chapter undeniably describes 'Isaiah's inaugural vision, and should therefore come in chronological order at the head of the whole book. The relation of this event for the first time here is best explained by supposing that it was written down at a subsequent period, and that the prophet in arranging his book may have felt the need of prefixing the exhortation. Hence three separate discourses are given before he relates the commission which was proved true by the slight success of his preaching, but which also justified the unwearied and inexorable character of his ministry.

Vv. 1-4. Like a Moses, Jeremiah, and Ezekiel, Isaiah also on his call to the prophetic office received an extraordinary, solemn divine manifestation, which as a whole and in its several details had reference to his mission. This vision cannot, of course, be regarded as a mere clothing of a decision made by the prophet; it is a real ecstatic occurrence, decisive for Isaiah's work, a rapture of the same kind as the one described by Paul, 2 Cor. xii. 2. He saw God enthroned in sovereign majesty in His heavenly palace, which is also a temple. For the God, whose service he is about to enter, is the King of all, the alone exalted (cf. ii. 11, etc.), whose glory fills the whole world. God's retinue is formed by the *seraphim*, not mentioned in the Bible elsewhere, but well known to the people as beings in God's immediate presence, glowing with holy fire. In their appearance the divine *holiness* is reflected; but they carefully hide themselves with their wings from the thrice-holy Lord, celebrating His holiness in tones of thunder; whilst from the heavenly altar-fire, which they serve, smoke mounts up, filling the whole space with sacredness. This first glance was decisive for Isaiah's call and work. The God who not merely towers above everything earthly in regal greatness and power, but is also in His holiness separate from every creature and its imperfection, excluding and consuming all uncleanness and sinfulness, this God he has to represent in a world which neither knew nor acknowledged Him; to the "Holy One of Israel," as Isaiah loves to call Him, he had to do honour by his testimony. Cf. the scoff directed against the prophet and his God, ch. v. 19, and his answer, ch. v. 24.

Vv. 5–7. As the thrice-repeated Holy! resounds in the heavenly sanctuary from seraphic lips, and the ground trembles at it, and the air is filled with heavenly incense, deadly terror seizes the prophet: he is the witness of a manifestation which no mortal eye beholds with impunity because of the impurity and sin cleaving to man. This is plainly the profound reason why, according to primitive belief, the sight of the holy God brings death. That holiness is a consuming fire to all impurity; but what really defiles man in God's sight is his sin. This sin Isaiah is especially conscious of in his lips, after he has heard the Lord's praises from spotless lips. He is therefore at once touched miraculously on his lips with holy fire, and so cleansed. Moreover, the emphasizing of the knowledge of sin and consecration are connected with the organ of speech, because it is with this organ that he is to serve God, he is to be the bearer of God's word (cf. Jer. i. 9).

Vv. 8–13. When after this act of sanctification, by which he becomes able to dwell in God's presence, he hears the voice of God in council with the blessed spirits asking for a messenger of His word, he joyfully puts himself at God's service, and is then entrusted with the office. He consequently assumes it not on his own decision, but under commission of the highest authority, which certainly corresponded to his own inmost desire, a desire awakened in him by the contemplation of the divine glory and holiness, after experience of the gracious work of cleansing. This God he will represent before every nation. Certainly, as he is told immediately, the commission is no light and grateful one. He will indeed preach unceasingly; but the more he preaches, the less will his word find acceptance. Not that it will be without effect; on the contrary, the effect of his preaching according to God's purpose is, to increase blindness and induce hardness among the people, whom it is not God's will to bless, because they are too corrupt. Conscious that the rejection cannot be irreversible, the prophet ventures the pregnant question: "Until when, O Lord?" and learns that the healing crisis cannot arrive before judgment has been carried out in complete desolation of the land and exile of the nation. Even this will not be done at one stroke; even

the last remaining tenth will fall a prey to a further judgment, until the proud oak (*i.e.* the people of Israel) is quite felled; but in its root-stock slumbers a germ, which becomes a trunk; and this germ is a holy seed, *i.e.* a seed hallowed and guarded by the Lord, for which he still intends glorious things. Thus from the first the prophet is not permitted to cherish illusions, as if by his preaching he could preserve the nation permanently from judgment; yet he need not despair when the judgment draws near, his own work hastening it and adding to its severity. The final goal of God's ways is still salvation to come out of Judah and the filling of the whole earth with God's glory, which to the heavenly spirits is already accomplished fact (cf. ver. 3 with Num. xiv. 21, and Isa. xi. 9 with Hab. ii. 14).

SECTION V.

The Book of Immanuel, Chs. vii.–xii.

1. *The Immanuel-Sign*, ch. vii.

VII. 1. And it came to pass in the days of Ahaz, son of Jotham, son of Uzziah, king of Judah, that Rezin, king of Aram, went up with Pekah, son of Remaliah, king of Israel, to Jerusalem to war against it, but he was not able to make war on it. 2. Then news was brought to the house of David: "Aram is encamped in Ephraim." Then his heart trembled,

Chapter VII.

Ver. 1. Almost literally as in 2 Kings xvi. 5, where the close of the verse is simplified, *e.g.* instead of יכל the plural is used.—נלחם על, to fight hand to hand, presupposes attack in the case of a city (cf. xx. 1). This statement, that the investment failed, chiefly because of the strength of the city (which, however, does not preclude the supposition that the approach of the Assyrians compelled the siege to be raised), anticipates the issue of the incident. Ver. 2 puts us in its very midst, where the opposite issue seemed to threaten. Ver. 2. To the *house* of David, to the government, the head of which was the king, cf.

and the heart of his people, as the trees of the wood tremble before the wind. 3. Then spake Yahveh to Isaiah: Go, I pray thee, to meet Ahaz, thou and thy son Shear-jashub, at the end of the conduit of the upper pool, in the road of the fuller's field; 4. and say to him: Take care and keep still! Fear not, and let not thy heart be downcast before these two smoking stumps of firebrands, on account of the burning wrath of Rezin and Aram and the son of Remaliah. 5. Because Aram has planned evil against thee, Ephraim and the son of Remaliah, saying: 6. Let us go up to Judah, and harass it, and open it by violence to us, and set a king in its midst, the son of Tabeel; 7. therefore thus says Yahveh the Lord: It shall not take effect, and shall not take place! 8. For the head of

ver. 13; other members of this house were also wont to take part in the government.—נוּחַ, cf. ver. 19, and used of a swarm of locusts, Ex. x. 14. The Syrian king had hitherto operated apart from Pekah, in the east and south-east of Judah, where among other places he took Elath (2 Kings xvi. 6); now he came to help Ephraim against Jerusalem. Ver. 3. *Shear-jashub*, see the meaning of the name, x. 20 f. This boy must already have been old enough to accompany his father; he was born in Jotham's days; at that time, yea, since his call (vi. 12 f.), Isaiah was certain of what the name says; in it the king is now confronted with the judgment as in Isaiah's name with the promise; he has to choose between the two.—The *upper pool* is the pool Mamilla, north-west of the city, a great collection of water without a spring hewn in the rocks, 89 metres long, 59 broad, from which a subterranean conduit led the water into the city, first of all to Hezekiah's pool. (According to others, a reservoir in the north, east of the Damascus gate, is meant.) Why the king was here is told in xxii. 9. Ver. 4. אוּד, properly, poker, fire-log, then firebrand; in God's sight the two kings are mere tail-ends, burnt stumps of firebrands, making much smoke, but not dangerous. This fire, as the sequel says, is their *burning wrath*. *Bochori* specifies the object, by which he is not to let himself be disturbed. *Son of Remaliah*, contemptuously, since he is of obscure origin, especially beside a son of David. Ver. 5 finds its conclusion in ver. 7. Ver. 6. בקע, Kal and Hiph., used of opening strong cities.—*Son of Tab'als*, or out of pause, *Tab'els* (Ezra iv. 7 and LXX), is a Syrian pretender, whom they wish to put in place of the Davidite. No information about him has hitherto been obtained from stone inscriptions. Ver. 8. The Lord acknowledges the greatness of

Aram is Damascus, and the head of Damascus is Rezin, and in the course of sixty-five years Ephraim shall fall into ruin, so that it shall be no more a nation. 9. And the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah. If ye *believe* not, certainly ye shall not *abide*.

10. And Yahveh said further to Ahaz: 11. Ask thee a sign from Yahveh, thy God; strike deep down to the under-world, or high up to the height. 12. Then said Ahaz: "I may not ask, I would not tempt Yahveh." 13. Then he said: Hear ye, I pray you, O house of David, is it too little for you to weary men's patience, that you also exhaust that of my God? 14. On this account the Lord himself will

Rezin and of the city of Damascus over Aram only.—יחת, Niph. of חתת.—Ver. 8*b* disturbs the connection, and is set aside as a gloss by most moderns, a course to which the specific prediction which it contains contributes much. Yet such predictions are not wanting in Isaiah and others elsewhere, and the form of the language is quite like Isaiah. We hold, therefore, that a transposition by copyists, or a subsequent insertion by the prophet himself (the clause being received from the margin after 8*a* instead of after 9*a*), is more probable than a merely fictitious prophecy. The end does not coincide with the fall of Samaria, but to all appearance with the settling of foreign populations in Samaria by Esarhaddon (2 Kings xvii. 24 ff.; Ezek. iv. 2), by which, in fact, the Ephraimite nationality was destroyed. This act is best put in the twenty-second year of Manasseh, since it might coincide with his deportation (2 Chron. xxxiii. 11). Thus there would result 14 years of Ahaz + 29 of Hezekiah + 22 Manasseh = 65. Moreover, a more radical end is meant than the one predicted in ver. 16, so that there is no contradiction between the two passages. Ver. 9. In the name given to the Ephraimite ruler it is suggested that he was a usurper, who had come to the throne by murdering the king. אמן, to be firm, Hiphil, to hold fast, namely to God's word by unconditional *faith*, xxvi. 2–4; Gen. xv. 6; cf. Hab. ii. 4. The Niphal signification, to be firmly supported, to have firm hold, is not ethical, but physical. כי is affirmative. Ver. 10. The speaking takes place, of course, through the prophet. Ver. 11. Properly, go (in asking the attesting sign) deep down to the under-world. שְׁאָלָה, pausal secondary form of שְׁאֹלָה, for the sake of the rhythm with לְמַעְלָה; not imperative of שָׁאַל. Ver. 12. Cf. Deut. vi. 16. Ver. 13. With the comparative מִן, cf. Gen. xviii. 14.—To weary *men*, like the prophets (Targ.), to

give you a sign: Behold, the virgin conceives and bears a son, and she calls his name *Immanuel* (God with us); 15. curdled milk and honey shall he eat at the time when he knows how to despise the bad and to choose the good. 16. For before the boy knows how to despise the bad and to choose the good the land shall be forsaken, before whose two kings thou art horribly afraid. 17. Yahveh will bring upon thee, and thy people, and the house of thy father, days such as have not come since the time when Ephraim fell away from Judah:—the king of Assyria! 18. And it shall come to pass on that day that Yahveh shall hiss to the flies on the edge of the waters of Egypt, and to the bees in the land of Assyria, 19. and they shall come and encamp together in the deep-hollowed valleys, and in the rock-hidden depths, and

exhaust their patience. Ver. 14. Cf. as to syntax, Gen. xvi. 11; as there, the main emphasis rests on the name given to the child, in which the experience of God's help is expressed.—עלמה (from עלם, to be sexually strong), the marriageable virgin, who is ripe for marriage. The emphasis certainly does not lie on intactness, as in בְּתוּלָה, so that the sign would have its conscious culmination in the miraculous birth of the Messiah (without contact with man); but just as little can the long-married wife of the prophet, or of any one else, be meant. Cf. Orelli, *O. T. Prophecy*, p. 267.—הרה, fem. adj.—וקראת for וְקָרְאָת, with ancient ת for ה, Gesen. § 74. a. 1; Eng. ed. § 73. Ver. 15. חמאה, thick, curdled milk, still a chief means of support with the Fellaheen; there will be no bread, only honey of wild bees. לדעתו, the ל in temporal sense, as in x. 3; Gen. xxiv. 63, etc. This definition of time points to the more rational age (used in viii. 4 of the first childhood), when the power of distinguishing the physically useful and injurious, as well as the morally good and bad, has come. That at this age he lives on milk is a sign of the general distress. Ver. 17. "*The king of Assyria*" (accusative), regarded by most as a gloss, and in fact it does sound suspiciously at first, but is perhaps from Isaiah's hand, and is to be viewed as the arrow-point of ver. 16 f. (Del.). Ver. 18. Cf. ch. v. 26. Judah will become the rendezvous of the two great powers contending for universal empire, but especially, according to ver. 20, the victim of Assyria which is armed with a more dangerous sting. Ver. 19. נוח, see ver. 2. Properly, "in the valleys of the rugged heights, and in the hollows of the rocks." The flight of the swarms will be checked by no

in all thorn-hedges, and on all pastures. 20. On that day shall the Lord with the hired razor on the other side of the stream, the king of Assyria, shave the head and the hair of the feet, and also scrape off the beard. 21. And it shall be on that day that a man shall find a young cow and two sheep; 22. and it shall come to pass, of the abundance of milk which they give he shall eat curdled milk; for curdled milk and honey shall every one eat, who is left in the midst of the land. 23. And it shall be on that day: Every place, where were a thousand vine-stocks at a thousand silver shekels, shall be for thorns and thistles. 24. With arrows and bows one shall come thither; for the whole land shall be full of thorns and thistles. 25. And all mountains, which were hoed with the hoe, thither shall no one come for fear of thorns and thistles; and it shall be a gathering-place of cattle, and a treading-ground of sheep.

steep heights, rocks, thorn-bushes, and so will find the most sheltered dales. Ver. 20. The enemy will shave the whole land bare, and on this account is called God's hired razor beyond the stream (the Euphrates), to which again the explanatory addition is not necessarily a gloss. The shaving is here an image of depopulation (cf. Ezek. v. 1 ff.), with which, of course, is joined the laying waste of the land; the hair of the head, of the private parts (mentioned euphemistically), and of the beard, the symbol of manly strength (cf. iv. 1). Ver. 21. This modest stock of cattle suffices to provide the owner with abundance of milk, the households being small and pasture-land plentiful. Ver. 23. 1000 vine-stocks, which cost 1000 shekels, must have been of special value; cf. the produce of a portion of a vineyard, Cant. viii. 11. Ver. 24. Bow and arrow are for the wild beasts lurking in the thicket. Ver. 25. עדר, cf. ch. v. 6. The monotone description, vv. 21–25, abounding in repetition, is meant to give the idea of dreary barrenness.

Exposition.

Chs. vii.–xii. form a compact whole, and may be described, after the chief figure governing and binding them together, as the book of *Immanuel*, even if the whole was not written at one stroke and the several parts do not belong entirely to the same time. Respecting the difficulty in ch. vii., grossly mistaken by Lagarde, see the remark in the Introduction, p. 8.

Contents of ch. vii. The *Immanuel-Sign*, vv. 1-9 give the historical situation and the connection, vv. 10–25 the immediate occasion, the sign itself and its meaning.

Ch. vii. 1 transports us to the year 735 B.C. (the seventh or first year of Ahaz?), when the judgment threatened by Isaiah had already begun to be accomplished, and the carnal self-confidence of the Judæans had been thoroughly scared away by heavy blows of fate. The Syrian-Ephraimite war, which had begun, according to 2 Kings xv. 37, under Jotham, had broken out anew under *Ahaz*, chiefly perhaps at the instigation of Pekah, and had taken a very unfavourable turn for Ahaz, as appears from the fact that the hostile allies were preparing for a decisive blow against Jerusalem. Plainly the disasters spoken of in 2 Chron. xxviii. 5 ff. had already happened; the splendid Judæan army, which Ahaz had received from Uzziah and Jotham (cf. ii. 7), was defeated, the border fortifications had given way. Haughty self-confidence was now replaced by the deepest despondency; but, instead of repenting and seeking help from his God, Ahaz soon threw himself into the arms of the Assyrian monarch and called him to his aid, a course which was to do him little good (2 Kings xvi. 7; 2 Chron. xxviii. 16). Ch. vii. belongs to the moment when the Assyrian alliance was not yet concluded, but was already being planned by the king in his distress. When the panic on account of the approaching united force of Syrians and Ephraimites had reached its height in Jerusalem, the prophet Isaiah appeared at God's bidding before the king, who was just then busy with precautionary measures for fortifying the city, and especially for securing the water-supply. He was staying outside the walls at the upper pool, and uttered the words, ver. 4, which while full of comfort were also a warning against wilful action, such as the Assyrian alliance. Although Isaiah so plainly announced the judgment threatening his city and royal house, he knows from the mouth of his Lord that these two boastful foes, the usurper Pekah and his heathen ally, with whom he had struck up a base friendship in order to put an end to David's kingdom, have no authority from God to do so, and therefore their scheme will miserably miscarry and turn out to their damage. Ephraim, especially by this

treacherous war on kinsmen, fills up its measure, and will in sixty-five years be wiped out of the list of nations. Ahaz, on the other hand, has only *to believe, i.e.* to trust in the word of the Lord without reserve, and he will receive divine protection; whereas his unbelief, especially his dalliance with Assyria, must be full of peril to Judah. The help of God being invisible at the time, the prophet offers the king a sign to make faith easy to him. He may ask the sign on the spot and in the entire range of creation. A sign in heaven would be, *e.g.* lightning, thunder, or a phenomenon of the light (cf. xxxviii. 7 f.); in Sheol, would be an earthquake and the like. The offer is, of course, only conceivable on the view that the prophet made it honestly in the name of the living God, to whom the phenomena of nature are just as subject as the course of history. But it is in no respect more wonderful than the predictions of the latter kind, mocking all human calculation, to which Isaiah pledges the name of the holy God. Nor is Ahaz so unbelieving as to take Isaiah for a fanatic or deceiver, who would be easily unmasked by such a test; but he practises skilful evasion. Under the pious-looking pretext, that he did not wish to provoke God's anger by asking a sign, he declines one, really that he may not afterwards be bound by God's word. But by this very refusal to accept what is offered he has put God's long-suffering to the severest proof, and exhausted the measure of His patience. The Lord now unasked announces to him a sign, which, although in reality rich in promise, turns a sorrowful face to the present time. First of all, Ahaz and his contemporaries must learn in the sufferings of the next years the inviolableness of God's word.

The sign consists primarily in this, that the rapid change impending over the land of Judah in the next years is revealed in the stages of a child's life. The child, whose conception according to ver. 14 is to be expected immediately, if it has not already occurred (as in Gen. xvi. 11), will receive at its birth the name *Immanuel*, God with us, because just then, and so in a set number of months, God's miraculous assistance will have been experienced. This is affirmed in ver. 16, which justifies the name Immanuel (ver. 14). The kingdoms of Syria and Ephraim, now such objects of fear, will be heavily punished by a conqueror. But upon this turn of

things, to which Judah owes momentary deliverance, follows quickly a second turn to its disadvantage. This change is hinted in ver. 15, and explained at length vv. 17–25. Before the boy arrives at the age of reason and moral responsibility, and thus in a brief term of years, a desolation will come upon Judah, such as has not been seen for long, and that through the great powers Egypt and Assyria, which will come into collision in the land of Canaan, and especially through Assyria. This very power, which Ahaz would hire to help him, will be the Lord's hired razor to shave Judah quite bare, to lay waste its fields and vineyards, so that only pasture and thorn bushes will remain, its men being swept off by sword and exile.

In this prediction, so definite in time and contents, of a political development in the highest degree unlikely, which was to be seen within a few years, consists primarily the sign to the contemporary world. The sign extends over a number of years, just like the one given in xxxvii. 30, and is linked to the earliest growth of a child as in viii. 3 f., and also like the ideal picture of the future in Verg. *Ecl.* iv. But although, in the formal exposition of the sign given in vv. 16–25, the boy merely figures as an index of the fate of Judah, the significance of this child is not exhausted thereby. Such a thought is refuted by his name, which carries in it rich suggestions of promise, and which ill suits a sign, the main significance of which pointed to misfortune and judgment. That the range of this glorious name is by no means limited to passing deliverance from the Syrian-Ephraimite trouble, but contains the germ of a glorious future, in which the presence of Immanuel will ensure God's gracious help to His people, is shown already in viii. 8, 10, and in glorious detail in ix. 5, xi. 1 ff. For that he whose conception is solemnly announced in ch. vii. is the same who is greeted as newly born in ch. ix. and pictured as ruler in ch. xi., is evident at a glance; and the transition viii. 8, 10 raises it to certainty. In face of these passages, Immanuel cannot be a mere hypothetical figure without real significance, so that the translation would be: "If now a virgin becomes pregnant," etc.; still less is he a son of the prophet (cf. viii. 8)! On the contrary, no other can be meant than the *Messiah, i.e.*

the Davidite, who as the Lord's Anointed One will perfectly restore the divine kingdom founded under David,—a truth announced in Amos ix. 11 f. and Hos. iii. 5, although in less personal form, and probably already predicted by another prophet (Zech. ix. 9) in personal and graphic outlines. In Isaiah's own case the "Sprout of Yahveh," which he has seen grow up miraculously after the judgment out of desolation (iv. 2), gains in this solemn hour personal shape. But if the boy is undeniably the Messiah, it is not equally plain how the prophet understands the *almâ*, by which he calls his mother. Clearly the phrase is purposely indefinite; the sign is not meant to be attached by the hearers to a particular person. The Rabbins were wrong in thinking of the mother of Hezekiah, who was then nine years old. No doubt this important woman, even without the prophet knowing it by human means, may stand in individual distinctness before the eye of his spirit, just as well as the boy in ix. 5. But comparison with Micah iv. 9 f., v. 2, suggests the thought of Zion, *i.e.* here the true, genuine Church of God, to which the approaching tribulations are merely birth-throes, out of which will be born He, at whose appearance they will be able confidently to say: "God *with us*." Its certainly strange designation in this case describes the Zion-Church as still having the freshness of youth, and out of its womb the Lord will cause the Saviour to be born. This is the exoteric meaning of the sign, which the prophet does not unfold till afterwards.

The *fulfilment* of the exoteric meaning had not long to wait, although even this was not exhausted in the next years. Even before a year has run out Judah breathes again through a severe attack of Tiglath-Pileser (II.) on Samaria in the year 734, which kingdom he boasts of having depopulated. He professes to have killed Pekah; according to the more exact Biblical narrative, the latter fell by conspiracy. The deportation fell chiefly on the eastern and northern portions of the land (2 Kings xv. 29 f.; cf. Schrader, vol. i. 208 ff.). Somewhat later, but likewise in the brief period of Isaiah's sign (732 B.C.), Damascus fell after several attacks of the foe; Rezin also was killed, and many were carried into captivity (2 Kings xvi. 9; cf. Schrader, *ibid.*). Moreover, about the same time Judah began to feel the rough hand of the Assyrians, whom it had

called in (2 Chron. xxviii. 20 f.). The former campaign of Tiglath-Pileser, so ruinous to Pekah, extended, according to the inscriptions, as far as Gaza; the Judæan territory undoubtedly had suffered much from it, and from that time Ahaz was a vassal-king at the disposal of Assyria. By these events, however, the predictions of vv. 18–25 against Judah have only begun to be fulfilled. As is often noticeable in prophecy, this image of total devastation was only realized by degrees. The same Assyrians continued the work later, at the time when Samaria fell. In ch. xxxvi. 2, their army stands at the very "fuller's field" where Ahaz and Isaiah now converse together! But the Babylonians completed the work of desolation, Egypt also having a share in it (2 Kings xxiii. 29 ff.). Isaiah's own later prophecies here furnish a supplement, putting a curb on Assyria's power. — But what of *Immanuel?* Did Isaiah really expect the birth of the Messiah in a year's time? Here we must distinguish between the immediate impression of the vision, which condenses into a single picture a far-reaching process, and the reflection of the prophet, which was partly dependent on experience. In the former he really beheld the birth as the fruit of the present tribulation, and the growth of the boy in the Assyrian tribulation quickly to follow; although it is to be noted that meanwhile he does not work out the Messianic side, because this bright, inner side of the prediction is not to come to light until afterwards. The condensation just spoken of has also inner reasons. The Messiah was, as Micah also explains, to issue from Judah when sifted and judged by the world-power, and to grow up in lowliness and poverty. But the Assyrian invasions were the beginning of the judgment, and so a sign that the Deliverer drew near. As Isaiah himself soon perceived, delays in the coming of the judgment, such as the check imposed by the Lord on the Assyrian through Isaiah's mouth from regard to Hezekiah's piety, made no change in God's fundamental plan, but even deferred the revealing of the final redemption, which, as already declared in vi. 13, could only appear after the judgment was completely exhausted in repeated catastrophes. — A later age found, especially in the manner in which Isa. vii. 14 announces the birth of Immanuel, a miraculous sign in the

sense of Matt. i. 22 f., and not without a certain outer and inner warrant. For although *almâ* does not of necessity express the strict idea of παρθένος (LXX), nor is it said that she *remains* a virgin when she becomes pregnant, still the phrase has an inexplicable, mysterious look; and even in Isaiah's eyes it was a divine miracle for God's pure Anointed One to spring out of *this* people and house (cf. iv. 2). Although the whole greatness and extent of the miracle may not have been perceived by Isaiah, his word gave no accidental intimation of it, thus serving as a sign to the later generations which witnessed the fulfilment.

2. *New Signs of Judgment and calm Announcement of Salvation*, Ch. viii. 1–ix. 6.

VIII. 1. And Yahveh said to me: Take thee a large tablet, and write thereon with a man's stylus, "*Booty hastens, prey* comes *quickly.*" 2. And I was to take me trustworthy witnesses, the priest Uriah, and Zechariah, son of Jeberechiah. 3. And I went near to the prophetess, and she conceived and bare a son. Then said Yahveh to me: Call his name "Hasten-booty! Quickly-prey!" 4. For before the boy shall be able to cry, "My father" and "My mother," the riches of Damascus and the booty of Samaria shall be carried before the king of Assyria.

Chapter VIII.

Ver. 1. גליון (cf. iii. 23), here blank tablet, probably of metal. —With a *man's stylus, i.e.* in ordinary characters; cf. stylus, and Hab. ii. 2; Isa. xxx. 8.—למהר, according to most לְ, used of a dedication or simple introduction of direct words, Gesen. § 115. a. 2; Eng. ed. § 113. Better: supply הָיָה: booty is about to hasten. Ver. 2. ואעידה, future, like אריק, Ezek. v. 2 (Delitzsch). With the phraseology cf. Jer. xxxii. 10, 25, 44.—*Uriah* is probably the eminent priest mentioned 2 Kings xvi. 10 f., who, just because he was not of the same mind as the prophet, was perhaps chosen as an impartial witness having influence with king and people. *Zechariah*, son of Jeb., has the same name as the prophet Zechariah, i. 1, and is therefore regarded by Bleek, *et al.*, as the author of Zech. ix.–xi. Ver. 3. Isaiah's wife was popularly called the *prophetess*, all the more as she took part, like all the family, in declaring the prophetic message. Ver. 4.

5. And Yahveh spake still further to me, saying: 6. Because this people contemns the waters of Siloah which flow softly, and delights itself greatly in the company of Rezin and the son of Remaliah; 7. therefore, behold, the Lord will cause the strong and mighty waters of the stream to mount above them, the king of Assyria and all his glory; and it shall overspread all his valleys, and run over all his borders; 8. and it penetrates to Judah, tearing and surging thither until it reaches the neck; and its outstretched wings shall fill the breadth of thy land, O Immanuel (God with us)! 9. Rage, ye nations, and break to pieces; and hearken, all ye distances of the earth! Gird yourselves, and break to pieces;

ישא, 3rd sing. used of an indefinite subject. Ver. 6. *The waters of Siloah* are the modest brook, flowing with gentle murmur, which sprang up at the foot of the "mount" of Jerusalem. More exactly, it is the Ain Silwan lying at the south-west of Zion (the temple-hill), at the mouth of the Tyropœon (Jos. *Jew. Wars*, v. 4. 1). It is disputed whether there was an independent spring here (fed from the western or eastern hill). If not, then (assuming the correctness of the traditional situation of Siloah), before Hezekiah's days, the canal of the "Maria-spring," on the eastern steep of the temple-hill, usually ascribed to that monarch, must have led the water to this place, which, according to 2 Kings xx. 20, 2 Chron. xxxii. 30, is not probable. In keeping with their origin on Zion, the temple and royal hill, these waters were well fitted for the symbolical meaning here given them.—ומשוש (construct state before את, Gesen. § 116. 1; Eng. ed. § 114), substantive with verbal force (cf. lxv. 18 f.), yet not with accus., but prepos., is chosen to rhyme with מאס; cf. *insultare* and *exsultare*.—*This people* is thus all Israel (cf. ver. 14), Judah merely standing in the first line (ver. 8). Otherwise Reuss, Hitzig, Barth, according to whom משוש= מסוס is meant to express the despondency on account of Rezin. Ver. 7. Of the *river* = Euphrates, vii. 20.—*All his glory, i.e.* his splendid army.—גדותיו, abbreviated form for גְּדֻיּוֹתָיו. The mighty stream of the Euphrates will overrun all the valleys of Israel; cf. the similar image in vii. 18 f. Ver. 8. And *penetrates;* even Judah's border is no barrier to it.—Properly the outspreadings of his wings, the "wings" of the army (see Ezek. xii. 14), fill (Isa. vi. 3) the whole breadth of thy land. Ver. 9. The root-meaning of רעע (to be wicked): to be restless, *to rage*, comes here into use. The second imperative (חתת, physically, to break in pieces; spiritually, to break down, to be despondent) gives in vivid form the inevitable sequel of

yea, gird yourselves, and break to pieces. 10. Plan a plan, and it shall be broken; utter a decree, and it shall not take effect: for *God with us!* 11. For thus has Yahveh spoken to me with strong pressure of hand, and instructed me, not to walk in the way of this people, saying: 12. Ye shall not call everything conspiracy which this people calls conspiracy, and ye shall not fear what it is afraid of, nor let yourselves be terrified by it. 13. Yahveh of hosts, Hold him holy, and let him be your fear, and him your dread. 14. He shall yet be for a sanctuary and a stone of striking against, and a rock of stumbling to both the houses of Israel; for a gin and a snare to the inhabitants of Jerusalem. 15. And many shall stumble thereon, and fall, and be dashed to pieces, and be snared and taken.

16. "Bind up the testimony! Seal the revelation in my disciples!" 17. Thus then I wait for Yahveh, who has hidden his face from the house of Jacob, and hope for him.

the first one (Gesen. § 130. 2; Eng. ed. § 127). Ver. 10. Cf. vii. 7. Ver. 11. Properly: in the strengthening of the hand, *i.e.* of the spiritual power possessing the prophet, see Ezek. i. 3.—ויסרני, König, *Lehrgeb.* i. 432, 544 f. Ver. 12. This people (Judah) sees with horror conspiracy everywhere against David's house; but these arrangements between Syria and Ephraim are nothing to God, and are therefore harmless (cf. ver. 10). Lowth, Lagarde read קרש instead of קשר, which would be easier. Ver. 14. *For a sanctuary,* separated by the Masoretes by Athnach from the next phrases as an antithesis thereto; so most expositors,—"but for a stone, . . ." the sanctuary being specially viewed as an asylum. But the thought rather is that by judgment Yahveh will make Himself a sanctuary which men avoid (cf. ch. v. 16; Ezek. xxviii. 22), since all who despise it come to ruin through it. But this does not exclude the thought, that all who build on Yahveh will be above harm; hence the counsel, ver. 13. They are to sanctify Him, because He will show Himself in judgment the true sanctuary. With the image of the stone, which one observes not and falls over, is joined that of a snare purposely laid, since the critical test applied to Israel is divinely intended. Ver. 16. צור for צר, from צרר, to tie up in a bundle (cf. Hos. xiii. 12). God addresses this to the prophet. The contents of this testimony and of the prophetic teaching, to which the people are unreceptive, are to be deposited in the hearts of God's docile disciples (liv. 13, l. 4) by the prophet's instrumentality. Ver. 17. Transition to the

18. Behold, I and the children whom Yahveh has given me, are for signs and portents from Yahveh of hosts, who dwells on Mount Zion. 19. And when they shall say to you: Consult departed spirits, and diviners who chirp and mutter, —should not a nation rather consult its God? For the living the dead? 20. "To the revelation and the testimony!" If they agree not with this word, they are those without morning-dawn. 21. Then one wanders about, sorely plagued and hungry; and it comes to pass, when one is hungry, he becomes wroth, and curses his king and his God. And if one turns

prophet's words, as in ver. 2. Ver. 18. Isaiah and his sons by their very names are public signs of what will be done by God's power. In מופתים lies especially the idea of the miraculous. The term is applied to God's miraculous acts themselves as revelations of supernatural control (Ex. iv. 21, etc.), and to such paradoxical signs as are miraculously attested. Cf. *prodigia, portenta.* Ver. 19. When they, the unbelieving multitude (cf. ii. 6), call upon you the disciples of the Lord, ver. 16, to consult with the *oboth:* departed spirits (cf. xxix. 4), then necromancers (more precisely בַּעַל אוֹב), and the *yidonim:* divining spirits, who have knowledge, namely, of the future (Lev. xx. 7), then diviners by such demons; the two are joined in Lev. xix. 31. *Who chirp and mutter,* the cheeping, muffled sound of the spirit-voices which spoke through the conjuror. These predicates are thus early added in Isaiah's ironical tone. All the more certainly is the next clause his answer, which believers are to give to the superstitious, not a continuation of the latter's words (Cheyne). The antithesis of living and dead is plainly meant to accentuate the folly of consulting the dead for (ὑπέρ, 1 Sam. vii. 9) the living. The interrogative force of הלא operates apart from the negation up to the end of the verse. Ver. 20. *To the revelation and to the testimony!* The exclamation, in form like a battle-cry, cf. Judg. vii. 20 (Delitzsch), has reference to ver. 16. It is the *prophetic* revelation and testimony. If אם לא is conditional, אשר introduces the predicate; if it is affirmative, the subject; the former is preferable. The singular לו is generic: they are of the character of . . . Ver. 21 describes this state more fully: he walks through it (the plundered land), hard pressed by privation and hungry; and this wretchedness leads him to curse his king and God, through whose anger he has forfeited his life (1 Kings xxi. 10). ב with קלל here indicates the object of the cursing. His *king* and his *God* in the sense of vi. 5, viii. 19; we are not

upward, 22. or looks down to the earth, behold affliction and darkness; one is thrust out to distressful night and gloom.

23. For that which is afflicted shall not be in darkness: At the first time he put to shame the land of Zebulon and the land of Naphtali, and at the last time he brings to honour the way by the sea on the other side of Jordan, the circle of the heathen: IX. 1. The people which walk in darkness behold a great light; they who dwell in the land of the shadow of death, light beams upon them. 2. Thou makest numerous the nation, which thou hast not enlarged; festively they rejoice before thee, as one rejoices in harvest, as one is

to think of false gods, the cursing of whom would be without peril; cf. Rev. xvi. 9, 11, 21. ופנה למעלה belongs to ver. 22; cf. ch. v. 30.—*He finds himself cast out into* . . ., still dependent on הִנֵּה, namely the hopeless one, who represents the fate of the nation. Ver. 23 begins a new paragraph, disclosing, in contrast to the miserable fate just described, the splendid goal of prophecy which the wicked despise. מועף, from עוף, like מוצק, from צוק. The immediate future brought the depopulation by Tiglath-Pileser of the districts here mentioned (2 Kings xv. 29), districts that had been long in low repute in sacred history;—*i.e.* of the tribes (ארצה with weakened ה — of the direction, Gesen. § 90; Eng. ed. § 88) *Zebulon* and especially *Naphtali*, to which belonged "the way of the sea," *i.e.* the western side of the Sea of Tiberias, and whose northern portion was called "district of the heathen," because for the most part inhabited by such, in addition to the *country east of the Jordan*. Barth understands the way by the sea as that along the Mediterranean coast, in connection with an original but impossible interpretation of the passage.

Chapter IX.

IX. 1. The perfects are prophetic, referring to subsequent times (viii. 23). Ver. 2 not correctly divided by Masoretes and expositors. הרבית and לא הגדלת stand opposed to each other like the corresponding verbs in viii. 23, so that לא is not to be changed into לו, and השמחה cannot be the object to the foregoing, but is to be joined to what follows: the joy which they joy (cf. Latin *gaudium gaudere*, or קנא קנאה, Zech. viii. 2). After the defined noun we should certainly expect אֲשֶׁר; it may, however, be absent. But probably we should read הגדלתה, so that the ה was attached as article to what follows on account of the singular change of gender (of people and land); but originally it stood: they joy before Thee with a joy like . . .

jubilant when dividing spoil. 3. For the yoke of his burden and the staff of his neck, the rod of his driver thou hast broken to pieces as in the day of Midian. 4. For every boot of the booted ones with turmoil and mantle rolled in blood, this is for burning, for fuel of fire. 5. For a child is born to us, a son is given to us, and the government is come on his shoulders; and his name is called: Miracle of Counsellor, strong God, eternally Father, Prince of peace—6. for increasing the government and for peace without end, on David's throne and upon his kingdom, to establish and to sustain it by justice and righteousness from henceforth for ever. The zeal of Yahveh of hosts will accomplish this.

Ver. 3. סבלו, from סֹבֶל, from which, instead of סָבְלוֹ, the secondary form סָבְלֵמוֹ is formed, with dagesh dirimens and ־ on account of the preceding faint vowel. The *day of Midian* is the one described in Judg. vii. and viii., which was of great service to the northern tribes, and when there was rich spoil; cf. Isa. x. 26. Ver. 4. סָאוֹן, after the Syriac and Chaldee = boot, soldier's boot, not equipment generally. ברעש refers, not directly to the noise caused by boots, but to the turmoil of battle, where there is tramping about in boots.—*For burning*, like accursed spoil, which as unclean is to vanish from the earth (Deut. xiii. 16 f.). Ver. 5. It is impossible to refer the names here enumerated in part to God (thus: He who is wonderful as counsellor, etc., calls his name), as Targ. Jon. and the Rabbins would do. They all characterize the Messiah, forming four weighty, symmetrical pairs. פֶּלֶא or, according to the best witnesses, פֶּלֶא is not to be taken by itself, but as constr. state to יועץ, after analogy of פרא אדם, Gen. xvi. 12 (Ewald); cf. Isa. xxviii. 29, xxix. 14.—אל גבור, likewise an honorific name, found elsewhere (x. 21).—אבי עד, not "booty-father" (Hitzig, Knobel, after xxxiii. 23; Gen. xlix. 27), which would not suit the elevation of the other names and the calm dignity of the government referred to; nor must we translate "Father of eternity," which, while not formally inaccurate, gives too metaphysical a turn; but *Father* of all time = *always*, the chief stress lying on Father; cf. xxii. 21.—*Prince of peace*, cf. Zech. ix. 9 f.; Micah v. 3 f. Ver. 6. למרבה, verbal noun in the sense *multiplying* (רָבָה). The *Mem clausum* arises from an incorrect but pretty ancient reading לָם רַבָּה or רַבָּה, where לָם = לָהֶם. According to the Midrash, the *Mem* is said to have closed when Hezekiah (to whom Barth refers the oracle: it describes the joy reigning at the "installa-

tion" of this king) failed to correspond to the Messianic hopes cherished in reference to him. The ל depends not on אין קץ (Knobel), but on the state of things announced before. The new-born ruler, according to the qualities expressed in His name, is for *multiplying*, etc. He is also the subject to the statements: *on David's throne* and on his kingdom, to establish it, etc.

Exposition.

Contents of viii. 1–ix. 6. New Signs of Judgment and calm Announcement of Salvation: 1. Twofold sign of the Judgment upon Syria and Ephraim, viii. 1–4. 2. Judgment upon unbelief, viii. 5–22; *a.* The Assyrian deluge in the land of Immanuel, vv. 6–10; *b.* The true Danger, vv. 11–15; *c.* No Hope apart from prophetic revelation, vv. 16–22. 3. Blessed Establishment of the divine Government by the promised Davidite, viii. 23–ix. 6.

VIII. 1–4. About the same time of the Syrian-Ephraimite invasion, in which the scene of ch. vii. falls, but somewhat later than the interview with Ahaz (cf. viii. 8, 10 with vii. 14), the prophet received further signs and communications, which work out the main idea of ch. vii. The twofold sign of viii. 1–4 is meant to announce the sacking within a year of the two capital cities hostile to Judah. The watchword: Hasten-booty, Speedy-prey! was given to the prophet. He was on the one hand to write it on a monumental tablet legible to all, and on the other to give it as a name to a child of his own born soon afterwards. Of a sealing or concealing of the tablet nothing is said; the testimony therefore of the trusty men joined with him related to the interpretation, given in ver. 4, of the watchword as referring to the two cities. That the fulfilment did not exceed the period here required, see p. 58. The Assyrian inscriptions also mention the rich booty.

VIII. 6–10. In the discourse following upon these signs Israel is first reproached with despising *the still waters of Siloah, i.e.* turning its back in contempt on the founding of the divine sanctuary and kingdom on Mount Zion because of its outward insignificance, and taking delight in godless heathen rulers. Therefore will the Lord show it what a heathen power is like, and instead of a tame brook will send into the land the overwhelming stream of the Assyrian army. Nor is Judah free

from this fault, since it disparages the still water springing forth on God's hill, the salvation promised by men of God, and clings to the Assyrians; so the Assyrians will overflow it also up to the neck. But the name *Immanuel*, by which the prophet has called the coming ruler of the land (vii. 14), is security that Judah will not perish in this deluge (like Samaria). This name is like a rock, on which the storm of nations raging around will break harmless. As we know, the Assyrians felt the power of the divine resistance before Jerusalem; yet the prophecy is not exhausted in their repulse. In it Isaiah sees the preliminary preservation of God's city in association with its ultimate redemption by Messiah-Immanuel.

VIII. 11–15. Thus safety and ruin do not depend, as the prophet has learnt in the school of his God, on political intrigues and outward dangers, but on faith in God's word and obedience to Him. Whoever fears Him need be in terror at nothing; for His promises ensure a glorious issue. Human alliances and plans, of which men usually stand in superstitious fear, are harmless. From the Lord alone is there serious danger, when His holiness is dishonoured; He will prove Himself the inviolable One, on whom all despisers will come to shame and ruin.

VIII. 16–22. But the prophecy of *salvation* must, on account of the resistance of the multitude, be reserved for a time to the small, still circle of God's willing disciples. The prophet is to bind and seal up his testimony in them, *i.e.* to initiate them into God's plan and enjoin silence upon them, while himself waiting patiently for the fulfilment. Still he himself, along with his sons Shear-jashub and Maher-shalal, is an eloquent witness to all who will see and hear, that in Yahveh alone is salvation (see the prophet's name), that retribution quickly overtakes His enemies, and because His people has rejected Him, only a remnant will be restored to favour. They will soon enough see these signs ratified. Thus they truly have no need to resort to unearthly mutterings of departed spirits, as if they had no revelation of the living God. Unless they return to this revelation, they will end in the despair in which man, giving up hope of all higher leading, wears himself out in cursing his God, and in fact has no more comfort.

VIII. 23 – IX. 6. Conversely, true prophecy contains a

comfort, which wonderfully consoles the most afflicted portions of the land, and gives to the nation, exhausted with war and oppressed by foreign tyrants, the highest, purest conceivable joy and untroubled peace. It sees already in spirit the Immanuel, in whom God's saving presence is incarnated for His people. ix. 2–4 makes mention of a day of deliverance, when the heathen conquerors shall fall in heaps in the land, like the Midianites once before, leaving behind untold booty; whereupon all their costly equipments (cf. ch. v. 27 f.) will be cast into the fire as accursed wealth, because according to God's will war shall cease (ch. ii. 4). He who shatters the hostile yoke is the Lord Himself; by what means He will do it is not said. But the certainty that victory and peace will come is here based upon the statement, that the ruler is coming, whose conception was mysteriously spoken of in vii. 14, and whose birth the seer now proclaims as something which he beholds in spirit (the preterites ver. 5 are to be understood like those in vv. 1–3). He also sees this newly-given Child forthwith seated on the throne, wearing the royal purple on His shoulder and administering His office. What this Davidite is, no name can adequately express. The name Immanuel, a brief compendium of His significance, is therefore here expanded in a series of pregnant names expressing what He will prove himself to be (cf. iv. 3). These four pairs of words point just as much to His miraculous nature, far surpassing everything human, as to His exceedingly blessed rule. He is a *Miracle* of a *Counsellor;* His wisdom, shown in the care of His people, is to that of other rulers as divine to human; a *strong God*, shows Himself a superhuman being by the energy of His action as well as by wisdom in counsel; *eternally Father*, properly = Father of eternal duration, never leaving His subjects without fatherly love and provision; *Prince of peace*, seeking His greatness and that of His kingdom, not in war, but in peace, and establishing peace for ever, so that He is the true David in active vigour, and the real Solomon in love of peace. His kingdom will increase as under David and prosper as under Solomon, only that those types of the foretime are put quite in the shade by the antitype which the Lord in His loving zeal for His people (ver. 6, xxxvii. 32) will call into existence. The mainstays of the new kingdom

are not warlike power and wealth, but justice and righteousness (cf. i. 27; Hos. ii. 21); the new ruler being in His government the perfect reflection of the heavenly ruler.

It cannot be questioned, that here, even according to the original meaning of the passage, altogether exceptional things are attributed to the Messiah, leaving human imperfection far behind. Divine wisdom, divine energy, divine constancy of fatherly love, divine righteousness with divine peace, are expressly ascribed to Him, so that He Himself, His own person as divine, seems raised far above humanity, and His dominion consequently is really God's dominion upon earth. Names which, according to O. T. ideas, belong to God alone, are intentionally transferred to Him. This is an enigma when one considers that the prophets elsewhere jealously guard the limits between the holy God and sinful man; and Isaiah especially insists unceasingly that all human greatness must perish and the Lord alone be exalted. The enigma is solved only in the N. T. fulfilment, where the limit is in fact broken through by the incarnation of God's Son. He alone is worthy to bear these names, with which Isaiah, without himself perceiving their whole bearing, adorned Him centuries before. And if the special distinction conferred on the districts of Galilee (viii. 23), hitherto unregarded in the sacred history, and presently to fall into the clutches of the world-empire, by the lips of the Jerusalem prophet remains, humanly speaking, without sufficient explanation, who would not with Matthew (iv. 13 ff.) find in this a finger-post set up by Isaiah for his purblind people, that they might not mistake the Son of David arising in Galilee, as in fact this passage gave rise to an expectation among the Jews that the Messiah would appear in Galilee? Thus in the present discourse, finally, has the inner side of the divine counsel, as yet quite concealed in ch. vii., been gloriously unfolded and precisely defined. But the point of time when this salvation shall appear has rather grown more indefinite, since we cannot understand ix. 5 of a boy then actually born. The solution lies in the future; enough that the prophet is secure of the blessed conclusion of the history, into which the discourse here runs out as in ch. iv., only that the discourse now contemplates the divine-human head of the final Church, there on the other hand the final Church and its seat.

3. *The Lord's Outstretched Arm*, ch. ix. 7–x. 4.

IX. 7. The Lord has sent a word upon Jacob, and it has fallen upon Israel. 8. And the whole people shall know it, Ephraim and the inhabitants of Samaria, who say in arrogance and pride of heart: 9. "Bricks have fallen, we will build with hewn stones; sycamores were felled, we will grow cedars after (them)." 10. Yea, Yahveh has raised against him the oppressors of Mount Zion, and stirred up his foes: 11. Aram from the east, and the Philistines from the west, so that they devour Israel with wide mouth: *For all this his wrath is not turned away, and his hand is stretched out still.* 12. And the people turned not to him who smote them, and Yahveh of hosts they sought not. 13. Then Yahveh cut off

CHAPTER IX. 7–X. 4.

Ver. 7. Ewald and Cheyne insert the section ix. 7–x. 4 between ch. v. 25 and 26. But the refrain, ix. 11, 16, 20, x. 4, as little establishes unity with ch. v. 25 as that of ii. 9, 11, 17 does with ch. v. 15 f. And ix. 7 introduces something new. A welding together of two discourses, whose historical situation seems different, is without sufficient reason.—*A word, i.e.* a destiny-deciding oracle, has fallen (cf. lv. 10 f.), which the prophet has first heard, but whose effect the whole nation is to learn. *Jacob-Israel*, embracing the entire people of the two kingdoms. That it relates to distant *Ephraim-Samaria* is expressly said, ver. 8. But Judah is not excluded, see ver. 10 and ver. 20, and cf. on Jacob, ii. 5, viii. 17. Ver. 8. Properly, *to say in arrogance*, saying in their heart. Ver. 9. The heavy chastisement which has already smitten them has not humbled them; they solace themselves under it with lofty schemes. In comparison with the cedar, *the sycamore* is a more common tree. Ver. 10 applies to the first judgment, which has already visited without improving them. "The oppressors of Rezin (the Assyrians) against him" (Rezin or Israel?) does not suit ver. 11, where Syria is the chief oppressor. The LXX, who, however, did not understand the passage, suggest the right reading, צרי הר צִיּוֹן, or after xi. 13, צָרְרֵי ה' צִ׳. Ver. 11. *Aram* = the Syrians under Rezin; the *Philistines* also about that time fell on Judah, which already had difficulties enough, 2 Chron. xxviii. 18 f. To these chief foes were added others like the Edomites (*ibid.* ver. 17). Ver. 12. The article in המכהו is by no means impossible (Lagarde); it has the force of a demonstrative; cf. Ps. xviii. 33; Ges. § 109*a*; Eng. ed. § 107. Ver. 13. Imperfect construction, as in ver. 10, joined with שלח, ver. 7.

from Israel head and tail, palm-branch and rush in one day. 14. The elder and man of repute, this is the head; and the prophet, the lying teacher, this is the tail. 15. Then the guides of this people lead astray, and its guided ones are lost. 16. On this account the Lord will not rejoice in its young men, and its orphans and widows he will not pity, for it has altogether become godless and sinful, and every mouth utters viciousness. *For all this his wrath is not turned away, and his hand is stretched out still.* 17. For wickedness burns like fire; it (wickedness) consumes thorns and thistles, next it kindles the thickets of the wood, so that high smoke-columns whirl up. 18. By the displeasure of Yahveh of hosts the land is set ablaze, and the people is become as fuel of fire—none spares his brother; 19. Then one devours on the right,

God's action is carried out first by His effective word (*fatum*). The word may have already become fact, as in ver. 10, in which case massacres might be meant, as in 2 Chron. xxviii. 5 f., and especially 2 Kings xv. 29: but this is not necessary, and as regards form not even probable. God's entire plan of punishment is here unrolled; it is realized at first only in minor degree. *Head and tail, palm-branch and rush*, will yet be extirpated (see ix. 15); proverbial phrases for high and low, respectable and mean. Ver. 14 condemned by most moderns as a gloss from iii. 2 f., but rather a keen side-stroke of the prophet, who is fond of commenting on himself (Delitzsch): the false prophets are a tail turning at every wind and fawning for favour. Ver. 15. Cf. iii. 12, they *have become*, have proved themselves such by the wretched issue. Ver. 16. עַל־כֵּן, because it is settled that Yahveh must send a destroying judgment, neither the joy which one ought to feel at the sight of vigorous youth, nor the sympathy inspired by widows and orphans, can move Him to spare. The moral ground of the judgment follows. Read מְרֵע = מֵרֵעַ, part. Hiph. (Prov. xvii. 4). — נבלה, *folly*, with the secondary idea of *viciousness*. Ver. 17. The flame of wickedness relentlessly consumes *thorns* and *thistles*, the rawest material, the pick of the sinners (cf. i. 31); and next sets on fire the entire forest-thicket, the whole mass of the nation permeated by sin (ver. 16). Ver. 18. It is easily conceivable how God's wrath interchanges with wickedness as the power consuming the land. עתם here only, of uncertain derivation, best compared with Arabic *gatm*, glowing heat; according to Delitzsch, "burnt to a cinder," cf. Arabic *atama*, to be obscure.—Finally, the wicked destroy themselves. Ver. 19. The *flesh* of his own arm, *i.e.*

and is still hungry; and eats on the left, and is not filled: they eat every one the flesh of his arm: 20. Manasseh, Ephraim; and Ephraim, Manasseh: both together against Judah! *For all this his wrath is not turned away, and his hand is stretched out still.* X. 1. Woe to those who make wicked statutes into law, and to the scribes who write oppression! 2. Driving away the humble from judgment, and tearing away the right of the poor of my people, so that the widows become their prey, and they plunder the orphans! 3. And what will ye do in the day of visitation, and in the storm coming from afar? To whom will ye flee for help, and where will ye leave your glory? 4. Except one crouch among captives and fall among the slain. *For all this his wrath is not turned away, and his hand is stretched out still!*

of his kindred tribe, which should serve him as a defence. Ver. 20. The northern kingdom also is not without such dissension among the closely-allied tribes as threatens destruction, united as it is against Judah. A ruler like Pekah, who fell about this time by conspiracy, was not the man to unite the tribes. על יהודה. The verb is easily supplied.

Chapter X.

Ver. 1 addresses the heads and managers of the judicial administration, respecting which complaint was made before (i. 21 ff., ch. v. 23). The fatal pair, און and עמל, already in Num. xxiii. 21. They set up essentially untrue, unjust, ungodly ordinances; what they write (cf. Jer. viii. 8) is calamitous to those named in ver. 2. They practise injustice with every form of law. Ver. 3. שואה, here thunderstorm, muttering-storm, as in Prov. i. 27. The Assyrians are meant, as in ch. v. 26.—עזב, to relinquish, with the secondary sense of entrusting, Gen. xxxix. 6.—Your *glory*, the wealth illegally gathered (cf. lxvi. 12). Ver. 4. בלתי = *nisi*, after a negation, which lies here in the questions. What will ye do except that = nothing will be left but to crouch among captives (who cannot stand and walk because of their chains). תחת in meaning = בתוך, Ezek. xxxii. 20, not *infra* but in the place of the captives; here, however, not to the exclusion of others, but in the sense that one finds himself among them.

Exposition.

Contents of ix. 7–x. 4. The Arm of the Lord stretched out for Judgment: *a.* Address, ix. 7–9; *b.* The First Visita-

tion, vv. 10–12; *c.* The Second and Worse One, vv. 13–16; *d.* The Complete Consumption, vv. 17–20; *e.* The Worst Sinners, x. 1–4.

The situation in this discourse seems to be much the same as in ch. i.; it is rather more advanced than in the similar case in ch. v. Heavy judgments have already burst upon all Israel. This is unquestionably certain from ix. 9, whereas in vv. 10, 13 it may be doubted whether past or future is meant. The discourse is to be put at the end of the Syrian-Ephraimite war, probably a little after the chastising of Samaria by Tiglath-Pileser. It relates to the entire Israel of both kingdoms, which form to Isaiah a moral unity. He expressly names the distant northern kingdom (ver. 8); but from this it has been wrongly inferred that Judah is not concerned in this "Word." See, on the contrary, vv. 11, 20. In the apostrophe, x. 1 ff., *e.g.*, Isaiah is perhaps thinking of those of his neighbouring countrymen who at all events had not yet entered into close relations with the Assyrians (ver. 3).—The substance of the message which the Lord sends as the effective agent of His will to Israel, because Israel had not been shaken out of its self-confidence by previous visitations, the word which is revealed to the prophet and will in good time be understood by his people, vv. 7–9, is in general as follows. God's purpose is to smite impenitent, hardened sinners by still heavier blows of His hand, until the whole land has become the scene, and the whole nation the victim, of the divine wrath, though really of its own sin. That God's power and severity in punishment are not exhausted, and will not be exhausted for long, is the main thought running through the section and finding voice in the ever-recurring refrain, ix. 11, 16, 20, x. 4, which shows us the Lord's hand extended to strike, and still after every chastisement waving menacingly in the air. This refrain separates the several parts of the threat, in which, however, only at first (ix. 10, 13) is the temporal order of the judgments observed, of which the first at least has already happened (ver. 10); whereas in the sequel special aspects of the judgment (ix. 17 ff.) or of the sin (x. 1 ff.) are emphasized. Still even here a climax is noticeable. ix. 10 f. applies to the oppression of Israel-Judah by the heathen nations in the first years of Ahaz,

when the latter fell on the territory of God's people like wild beasts, which, however, as the prophet sees with sorrow, has induced no repentance among the people. The people therefore, corrupt to the core, must with its civil and religious leaders, according to ix. 13 ff., endure a far more radical judgment; and even then the ruin will not be exhausted; for the gross sin (ix. 17), embracing the whole nation, is an all-consuming fire; yea, the sinners will devour one another. Finally, x. 1 ff. glances at the guardians of justice appointed by God, where laws and judgments exhibit the opposite of that which is after God's heart. When the avenging power (Assyria) comes from afar, they will not escape a painful captivity and violent death. Nor is even this enough. God's terrible hand, ready to strike, is waving still.

4. *Humbling of Assyria and exalting of God's People under the Son of David;* ch. x. 5–xii. 6.

X. 5. Alas for Assyria, the rod of mine anger, and the staff in their hand, this is mine indignation: 6. Against a corrupt nation I sent him, and against the people of my displeasure I ordered him, to fetch booty and wrest prey, and tread it down like the mire of the streets. 7. But he is not so minded, and his heart thinks not so; but to destroy is in his mind, to root out nations not a few! 8. For he says: "Are not my princes altogether kings? 9. Fared not Calno as Carchemish, or

Chapter X. 5–XII. 6.

Ver. 5. Hitzig and Diestel without warrant think הוא בידם a gloss. Under one aspect Assyria is an instrument in God's hand, under another the instrument in Assyria's hand (cf. ver. 24) is God's wrath. Ver. 6. חנף, ix. 16; the imperfects, as in Num. xxiii. 7, refer to a mission begun but not yet completed. Instead of ולשׁימו, the marginal reading has the usual form ולשׁומו. Ver. 7. דמה, as in xiv. 24. Ver. 9. Carchemish, see Jer. xlvi. 2. Calno, generally identified with Calneh, Gen. x. 10, Amos vi. 2, which, according to Targ. Euseb. Jerome = Ctesiphon; but in the present passage we rather expect a more distant city conquered by the Assyrians. Hamath, Syrian chief town on the Orontes, afterwards Epiphania (cf. Jer. xlix. 23); not far from it lies Arpad, to-day Tell-Arfâd, north of Haleb. The question

Hamath as Arpad, or Samaria as Damascus? 10. As my hand reached to the kingdoms of the idols, whose images were more excellent than those of Jerusalem and Samaria, 11. shall I not, as I did to Samaria and its idols, do to Jerusalem and its statues?" 12. So shall it come to pass, when the Lord has made an end of all his work on Mount Zion and Jerusalem, that I will visit on the king of Assyria the fruit of his heart's arrogance and the pompous show of his eyes; 13. for he says: "By the power of my hand I have accomplished it, and by my wisdom, because I am so prudent; so I

is to be supplied: Has it not happened to one as to the other city; have not all been equally forced to yield to me? The passage does not necessitate reference to the time of Sargon or even Sennacherib. Certainly Sargon finally subjugated Carchemish (717 B.C.) and Hamath (720), Schrader, vol. i. 223. But Tiglath-Pileser, who subdued Arpad after a three years' war (742–740), also besieged Hamath (Schrader, *ibid.*), and then without doubt also conquered Carchemish, the chief city of the Hittite country. He is also the conqueror of Damascus (732), and of Samaria its ally (734). He boasts also of having carried away to Assyria all the inhabitants of Samirina, with their goods; and in the same inscription tells how he counted the gods of the subjugated lands like birds (as booty), cf. ver. 14 (Schr. i. 254). Ver. 10. ל מצא, my hand reached to = became master of them.—The Assyrian calls the subjected nations kingdoms of *idols* (see ii. 8), because by their fall the worthlessness, or at least the inferiority, of their gods was proved in his eyes in comparison with those of Assyria. He also measures the power of these gods by the size of their lands; hence he puts those of Samaria and Judah among the inferior ones. It is to be observed that the Assyrian rulers loved to describe their conquests as enlargements of the dominion of their gods, of Asshur, etc., which, of course, were themselves embodiments of the spirit of their nation and rule. In the Assyrian narratives of triumph, as in ver. 13 ff., the *I* of the ruler claims the lion's share of the glory. Ver. 11 shows that Samaria had already succumbed to the Assyrians. But whether 734 or 722 B.C. is alluded to, remains a question. Its mention in ver. 10 seems rather to intimate that its final overthrow had not yet happened. Ver. 12, his *work* of chastisement.—The *fruit* of his heart's pride is slanderous talk, coming from an arrogant heart. Along with this is mentioned the haughty bearing showing itself in his proud glance. Ver. 13. ועתיד (Keri with ו), properly = that which is prepared, usually = τὰ μέλλοντα, but here τὰ ὑπάρχοντα.—

made the boundaries of the nations give way, and plundered their treasures, and threw down like an ox those who were enthroned; 14. and my hand reached, as a bird's nest, the riches of the nations; and as one collects forsaken eggs, I have gathered all the earth, no one moving a wing, or opening a beak, or daring to chirp." 15. Shall the axe vaunt itself against him who hews with it? Or the saw magnify itself against him who wields it? As if a rod should swing him who raises it, as if a staff should lift up one who is not of wood! 16. Therefore will the Lord, the Lord of hosts, send consumption upon his strong-bodied ones, and under his glory kindle a brand as fire burns. 17. And the light of Israel shall be a fire, and his Holy One a flame, and shall burn and devour his thistles and thorns on one day; 18. and the glory of his forest and garden he shall consume from soul to flesh, as a sick man wastes away; 19. and the remnant of the trees of his forest shall be countable, so that a boy shall be able to write them down.

20. And it shall be on that day, that the remnant of Israel, and what has escaped of the house of Jacob, shall no longer continue to rely on him who smites it, but shall rely

שׁוֹשְׁתִי for שׁוֹסְתִי, Poal of שָׁסָה. Keri כַּבִּיר, I cast down sitters as one full of strength. We must think of a high throne, from which He casts them down; better: Kethib כְּאַבִּיר, *like an ox*, allusion to the ox-deities lying before the Assyrian palaces; here one of these is contemplated storming through hostile lands and overturning every high throne. Ver. 14. *Forsaken eggs*, which can be taken without resistance, the birds to which they belong being absent. There no one has made even a feint at resistance, not so much as defenceless birds, which at least try to alarm by fluttering and cries. Ver. 15. לֹא־עֵץ, one who is not wood, but incomparably greater, man; cf. xxxi. 8. Ver. 16. As to the combination Adonai Zebaoth, see on i. 9.—His *strong-bodied ones*, properly fatnesses, abstract for concrete. —With כְּבֹדוֹ, cf. viii. 7. According to ver. 18, here also the dense multitude of his army is meant. Ver. 17. The *Light* of Israel, cf. Ps. xxvii. 1. With *fire*, cf. Deut. ix. 3; Isa. xxx. 30, xxxi. 9. Ver. 18. Isaiah is fond of representing nation and army as a stately forest of countless, high-grown trees; cf. ver. 34 and ix. 17; *from soul to flesh* = in body and soul, to describe the whole man; cf. Gen. xiv. 23. Ver. 19. *Countable*, properly a number, *i.e.* which can be easily counted, Gen.

on Yahveh, the Holy One of Israel, in uprightness. 21. *A remnant* shall *return*, a remnant of Jacob, to *the strong God*. 22. For though thy people, O Israel, should be like the sand of the sea, only a remnant of it shall return. A wasting away is decreed, justice overflowing! 23. For an utter end and final decree Yahveh the Lord executes in the midst of the earth. 24. On this account the Lord, Yahveh of hosts, has thus said: Be not afraid, my people which dwelleth in Zion, of Assyria, which will smite thee with the rod, and lifts against thee his staff in the manner of Egypt! 25. For yet a little while, and the indignation is at an end, and my wrath passes away in their destruction. 26. And Yahveh of hosts will brandish against him a whip, as Midian was smitten at the rock Horeb: and his sceptre is over the sea, and he lifts

xxxiv. 30. Any child can easily reckon so many. Ver. 21. שוב, here not merely in spiritual sense = to be converted; but, according to Hos. iii. 5, Isa. xi. 11, 16, applies also to the return from exile, which, of course, will only be granted to those who strive after their God; אל גבור, the Messiah-name from ix. 5, is here (as in viii. 10) used as a name of God, to intimate that Almighty God, through the medium of the Messiah, will be the goal of their return; cf. Hos. iii. 5. Ver. 22. בו properly = therein, the remnant or kernel left in the nation. Though Israel according to the promise, Gen. xxxii. 13, were countless, it will shrink to a scarcely visible remnant. חרץ, properly, to cut sharply, hence to pass a judgment (1 Kings xx. 40), to decree a fate. This fate is no unjust, unfair one, but the most perfect expression of God's justice in complete harmony with the divine spotlessness. The passage is the strongest proof that צ' is used also of God's punitive justice, cf. v. 16, xxvi. 9 f., and the Deutero-Isaianic passages, xli. 2, li. 1, where the idea has a somewhat different turn. שטף, with accusative as verb of flowing, Gesen. § 138. a. 2; Eng. ed. § 135. Ver. 25. עוד מעט, properly, short, petty duration, it still lasts, as in xxix. 17.—על תבל', properly = is over in their destruction, is directed thereto. Ver. 26. As in ix. 3, the defeat of Midian is the type of that of Assyria. At the raven-rock King "Raven" perished in the hurried flight of the Midianite army, Judg. vii. 25. The second parallel is the fate of the Egyptians who perished in the sea. This fate overtakes the Assyrians, because they dealt with Israel like those oppressors (ver. 24). God will again with His sceptre signal to the floods to cover the enemy (as He did by Moses, Ex. xiv. 26 f., cf. ver. 16).

it up in the manner of Egypt. 27. And it shall come to pass on that day that his burden shall depart from thy shoulder and his yoke from thy neck, and the yoke shall burst through fatness.

28. He comes to Aiath! He passes by Migron! At Michmash he puts up his baggage. 29. They have gone through the pass! "Gebah is our night-quarters." Ramah quakes, Gibeah of Saul flees! 30. Cry aloud, daughter of Gallim! Hearken, I pray, Laishah! Poor Anathoth! 31.

Ver. 27. Cf. ix. 13.—וְחִבַּל, properly, shall be destroyed, *i.e.* burst asunder by the pressure of the fat of the full-grown ox; on which Kimchi remarks: Usually the yoke destroys the fatness of the ox, here conversely the fat destroys the yoke. In fact, the reference is to a miraculous invigorating of Israel, not merely to powers giving outward help. Ver. 28. The subject is the dreaded foe, the Assyrian, advancing against Jerusalem from the north-east in forced marches.—Aiath = Ai (Gen. xii. 8), east of Bethel = Beitin, probably the ruin Et-Tell or Tell-el-Hagar, 45 minutes south-east of Beitin. His turning against this place, where the population was Benjamite under Judah's authority, shows already that he aimed at this country and its capital; and this became clearer from station to station.—Migron, on the road between Aiath and Michmash, according to Socin (Baedeker) the ruin Makrun, not far from Michmash, south-east of Burka.—Michmash, the Muchmâsh of to-day. There they leave behind their baggage (cf. פָּקַד, Hiphil, Jer. xxxvi. 20: to lay down), because the road now becomes specially difficult, and they hope in a few days to have settled with Jerusalem. Ver. 29. The *pass* is that of Michmash, 1 Sam. xiii. 23, *i.e.* the difficult pass through the Wadi Suweinit, which they cross transversely to reach Geba, the modern Jeba, and rest there. The next morning they march westward past terrified Ramah (Benjamin, Er-Râm) against Gibeah of Saul, which is pretty generally identified with Tell-el-Fûl (hill of beans), the height commanding the entire Benjamite territory, eastward of the modern Nablus-highroad. Ver. 30. Of the three localities here mentioned, only Anathoth is certainly known, the modern Anâta, three-quarters of an hour north of Jerusalem (Jer. i. 1), direct east from the place last named, ver. 29.—צַהֲלִי, Arabic, to neigh, Piel, here to send forth a shrill cry. The towns and villages with poetic, prophetic vividness are personally described and sympathized with, see on i. 8. Gallim also, 1 Sam. xxv. 44; Laisha is said to listen anxiously for the advancing foe. Ver. 31. Madmenah (dung-heaps) and

Madmenah flees, the inhabitants of Gebim save themselves by flight! 32. To-day he will take up position at Nob, he shakes his hand over the mount of the daughters of Zion, over the heights of Jerusalem. 33. Behold, the Lord, Yahveh of hosts, lops off the branches with terrible force; and those of stately height are felled, and the highest fall down; 34. and the thicket of the forest is hewn down with iron, and Lebanon falls by a Glorious One.

XI. 1. But a twig shall spring from the trunk of Jesse, and a sprout bear fruit from its roots. 2. And the Spirit of Yahveh rests upon him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of Yahveh. 3. And his delight is in

Gebim (cisterns) are unknown, formerly inhabited localities north of Jerusalem. Ver. 32. At Nob he encamps to prepare for the attack on Jerusalem. From Nob (1 Sam. xxii. 19), according to Jerome, Jerusalem could be seen; it was situated, therefore, on a hill north-east of the city, which cannot be exactly ascertained.—לעמד, he is about to take up position, Gesen. § 132. a. 1; Eng. ed. § 129. נוף, Pilel and accus., as elsewhere Hiphil and על (xi. 15, etc.).—בית, Kethib, mistake for בת (xvi. 1). Ver. 33. סעף, privative Piel, like סקל (ch. v. 2); cf. ver. 18 f. above. Ver. 34. נקף, Niphal; according to others Piel, with God as subject.—By a Glorious One, who is incomparably more glorious than the proud cedars.

Chapter XI.

Ver. 1. גזע, the tree-stump left after felling. The same is said here of the house of David as is said in vi. 13 of the whole people. Cf. Job xiv. 8 f., and Pliny, xvi. 44.—ונצר, see Matt. ii. 23, and cf. Orelli, *O. T. Prophecy*, p. 279.—*Will bear fruit*, therefore grow into a stately tree. Ver. 2. ונחה (tone on ultima because participle, or on account of the following ע), will settle permanently (2 Kings ii. 15), is used also in the case of transient inspiration (Num. xi. 25 f.).—חכמה, insight based upon the fear of God, and ethical in nature; בינה, gift of discrimination, able to separate good and evil, and therefore especially valuable for a judge. Cf. הבין, נבון along with חכם, 1 Kings iii. 9, 11, 12. *Counsel* and *strength*, cf. ix. 5.—The genitive is already implied in דעת (construct). As in ver. 9, it is spiritual fellowship with the Lord, of which a disposition acceptable to God is a condition, and to this the corresponding reverence is added. Ver. 3. הריח ב, as in Amos v. 21, to smell with pleasure, to relish,

the fear of Yahveh: and he does not give judgment after what his eyes behold, nor decide after what his ears hear. 4. And he does justice in righteousness to the needy, and dispenses judgment in equity to the defenceless in the land; and smites the earth with the sceptre of His mouth, and he slays the reprobate one by the breath of his lips. 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6. Then the wolf dwells with the lamb, and the panther lies down with the kid: and calf, and lion, and fed ox together; a little boy driving them. 7. And cow and she-bear feed; their young lie down together. And the lion eats straw like the ox. 8. And the suckling plays on the hole of the adder, and the weaned one stretches its hand to the basilisk's den. 9. They do no hurt, and cause no destruction in all my holy mountain. For the land is full of

Ver. 4. Cf. Ps. lxxii. 2, 4.—ענוים is distinguished in general from עניים, which is often confounded with it thus: the latter describes the physically bent and wretched; the former, those devoted, submissive, harmless in a moral sense; yet one runs into the other.—The wicked, on the other hand, He punishes, an oracle from His mouth (sceptre of His mouth, cf. Rev. i. 16), and so a "breath of His lips" sufficing to destroy them. ארץ might possibly refer to His land, which He punishes with such a sceptre, which, of course, smites only the wicked. Better: the *earth*, for this spiritual power is enough to enable Him to repel the wicked outside also. In 2 Thess. ii. 8, רשע relates individually to Antichrist, in whom the hostility to Christ culminates. Ver. 5. The *girdle*, encircling His whole person, and holding together His attributes, is the cardinal virtue of righteousness and of constancy therein. Cf. the trope, Job xxix. 14; and as to the matter, Hos. ii. 21 f. Ver. 7. For תרעינה (to graze), Lagarde desires תִּתְרֹעֲנָה (to become friends), cf. Prov. xxii. 24. Ver. 8. שעשע, from שעע, to strike, Pilpel, to toy, to play.—מאורה, according to the parallel *hole*, properly, *light-hole* (cf. מנהרה, Judg. vi. 2); according to Targ., Delitzsch, pupil of the eye (cf. Prov. xv. 30).—צפעוני, like צפע, xiv. 29, a species of serpent (named from hissing), according to Aquila, *βασιλίσκος*, Vulg. *scrpens regulus*, a small, very poisonous species of viper.—הדה (here only) has in Arabic and Syriac the meaning, "to guide" (cf. the German, "to guide the hand to the mouth," and Lat. *manum ducere*). Ver. 9. The otherwise dangerous animals do no harm *in all my holy mount, i.e.* in the whole extent of my dominion, with reference to the mountain land of Canaan,

the knowledge of Yahveh, like the waters which cover the sea. 10. And it shall come to pass on that day, the root-sprout of Jesse, which stands for a banner of the nations—him shall the heathen seek: and his resting-place shall be glorious.

11. And it shall come to pass on that day, that the Lord shall again stretch forth his hand for the second time to ransom the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12. And he shall set up a banner for the heathen, and gather the banished ones of Israel, and collect the scattered ones of Judah from the four borders of the earth. 13. Then the jealousy of Ephraim shall depart, and the oppressors of Judah be rooted out. Ephraim shall not be envious of Judah, nor Judah distress Ephraim. 14. And

as in lvii. 13.—דעה, with verbal force.—כסה ל, properly, to afford covering. Ver. 10. שרש, for root-sprout, with allusion to its lowly origin, to which נס supplies the contrast of conspicuous greatness.—דרש אל has in viii. 19 the special sense: to inquire; here, primarily to seek after, of course in order to obtain counsel and direction, Deut. xii. 5; cf. Isa. ii. 2 f.—מנחתו, his *resting-place, i.e.* the place of his sojourn, his residence. —*Glorious*, Ges. § 106. 1. a. 2; Eng. ed. § 104. Ver. 11. יוסיף, sc. לְשַׁלֵּחַ.—The first deliverance was the one from Egypt, x. 26, xi. 16. The chief countries of the future exile are *Assyria*, the deportation to which had already begun in force (cf. also ver. 15 f.); then *Egypt*, as in Hos. ix. 3, 6; cf. Isa. vii. 18, with *Pathros* = Upper Egypt (see Jer. xliv. 1), and *Cush*=Ethiopia (xviii. 1 ff.); then *Elam*, see on xxi. 2, and *Shinar*, Babylonia proper, Gen. x. 10; west of this, *Hamath* (see on x. 9), which reminds of the captives previously carried off to Syria (Damascus is not mentioned, because it had just been completely humbled); finally, still farther west, the *islands of the sea*, embracing the coasts of Phœnicia and Asia Minor, with the Greek islands, where Jewish captives were already found (Joel iii. 4 ff.). Ver. 12. Cf. ver. 10. The heathen peoples journeying to Zion will bring with them the Israelites dwelling among them, xlix. 22, lxii. 10 ff.—נדחי for נִדְחֵי, xvi. 3 f.—ונפצות, fem. (part. Niph. of פוץ), so that the women also are remembered. Ver. 14. They fly like eagles on the prey, and settle on the "shoulders" (there is a play on the name of that territory, Josh. xv. 11) of the *Philistines*, who in

they dart on the shoulders of the Philistines seaward; together they plunder those of the east: Edom and Moab shall be arrested by their hand; and the sons of Ammon shall obey them. 15. And Yahveh smites the sea-tongue of Egypt with the ban; and he shakes his hand over the river by the heat of his blast, smiting it and making it seven channels, so that one walks through it dry-shod. 16. And there is a high-road for the remnant of his people, which shall be left from Assyria, such as there was for Israel on the day when it went up out of the land of Egypt.

XII. 1. And thou shalt say on that day: I will praise thee, O Yahveh: for though thou wast angry with me, thy wrath was turned away, and thou hadst mercy on me. 2. Behold the God of my salvation; I will be confident, and not be terrified. For Yah, Yahveh is my strength and my song; he has become my salvation! 3. And with gladness ye shall draw water from the springs of salvation. 4. And on that day ye shall say:

the last days were specially hostile and arrogant (see on ix. 11), plunder *those of the east, i.e.* the marauding Arab tribes, dwelling chiefly south-east (cf. Judg. vi. 3). *Edom*, see ch. xxxiv. *Moab* (see ch. xv. f.) is the object to which they stretch out the hand, *i.e.* which they seize, and the *Ammonites* become their possession, *i.e.* subservient to them. Ver. 15. Cf. x. 26. The Lord pronounces a deadly ban upon the Egypt of the tongue of water that cuts off the Sinai peninsula, thus the bay into which the Red Sea runs, so that it dries up. Unnecessary change והחריב. Just so He shakes His commanding hand over the Euphrates, and smites it with a burning blast.—בעים, from בְּ+עֵים, construct, properly = glow of His blast.

CHAPTER XII.

Ver. 1. The proper subject of the thanks follows in the imperfects. Cf. Ps. xxx. 6; Isa. xxvi. 20, liv. 7 f. Ver. 2. From כִּי onward, taken from Ex. xv. 2, the song on the sea-shore (cf. above, xi. 15).—זמרת seems to be apocopated from זִמְרָתִי, because of the following י, Ges. § 80. a. 2*b*; Eng. ed. § 74. יהוה, following upon the solemn brief form, יָהּ, is perhaps added by Isaiah to give clearness and emphasis. Ver. 3. ממעיני for מִמַּעְיְנֵי. The drawing of water perhaps alludes not to the occurrences in the wilderness, but to the spring rising on Zion (cf. viii. 6), according to the old oracle, Joel iii. 18. Ver. 4. קרא בשם, both to call on and call out; the loud proclaiming of His

Praise ye Yahveh, call upon his name, make known his deeds among the nations. Publish, that his name is exalted. 5. Play to Yahveh, for he has done great things: this should be known in all the earth. 6. Exult and be joyful, O inhabitress of Zion: for great is the Holy One of Israel in thy midst.

name in praise. Ver. 5. גאות, highness, highly glorious, cf. Ex. xv. 1, גאה.—Kethib מְיֻדַּעַת (Pual), Keri מוּדַעַת (Hophal).—Ver. 6. צהל, to neigh; here, of clear, shrill exulting, as in xxiv. 14, liv. 1 (differently x. 30).

Exposition.

Contents of x. 5–xii. 6. Humbling of Assyria and Exalting of God's people under the Son of David: 1. Humbling of Assyria, x. 5–34; *a.* Its Pride, x. 5–11; *b.* The Judgment, vv. 12–19; *c.* Comfort for Judah, vv. 20–27; *d.* Assyria before Jerusalem, vv. 28–34. 2. The Exalting of God's People under the Son of David, ch. xi.: *a.* The God-fearing Prince of Peace, xi. 1–10; *b.* The Redemption of His People, vv. 11–16. 3. Anthem of the saved Church of Zion, ch. xii.

As concerns the *date* of this discourse, it shows historical progress in comparison with the preceding ones. Not only have Syria and Samaria felt the conqueror's hand severely, his demands on Judah also have become burdensome and his attitude very menacing. Many therefore suggest the time of Hezekiah, when the fate here predicted overtook the Assyrians before the walls of Jerusalem, either the time of that occurrence under Sennacherib (701 B.C.), so that the discourse would nearly coincide with the words of Isaiah given in xxxvii. 1 ff. (cf. xxxvi. 18–20 with x. 9–11), or better, that of Sargon, either directly after his destruction of Samaria (cf. x. 9–11), 722 B.C., or somewhat later. But the various formal and material references of the section to ch. vii.–x. 4 point to an earlier origin under Ahaz. Ch. x. 20 ff. first gives the explanation of Shear-jashub wanting in ch. xii. Ch. xi. 1 ff. forms with vii. 14, ix. 5 f. an indivisible trilogy, seeing that the prophecy of Immanuel receives here first its full expansion. The language of the prophet also in chs. x., xi. is by no means of a merely encouraging character, as

at the time when the Assyrian advance took place. Cf. *e.g.* x. 12, 21–23, according to which the judgment upon Judah is by no means finished. In x. 20 plainly the policy of Ahaz, not of Hezekiah, is scourged. Elsewhere, too, there are various points of contact with the discourses of the earlier time. Cf. *e.g.* x. 17 f. with ix. 17, x. 26 f. with ix. 2, 3, xi. 13 with ix. 20, xi. 14 with ix. 11 : the precedence of the Philistines points to the government of Ahaz. The oracle of xiv. 28–32, akin in subject, also springs from the last year of Ahaz. The situation is just the one described in 2 Chron. xxviii. 20 ; instead of receiving help from the Assyrians, the Judæans find themselves treated by them as enemies. Even ch. x. 9–11 does not necessarily come down to Sargon's time, see *in loco.* For the rest, the discourse, which mainly takes the form of promise, is to be considered as addressed, like the encouragements of chs. viii., ix., to the small community of believers in revelation.

In x. 5 ff. the *Assyrian* is rebuked by God's mighty word, his true position and significance being at once characterized, ver. 5. He has so little understood his mission, which is, as the Lord's instrument of correction, to chastise and humble God's people (ver. 6), that he gives full rein to his passion for destroying, and strives ruthlessly to exterminate many nations (ver. 7). Trusting with carnal confidence in the unexampled success of his armies, and making no difference between the Lord of hosts and the vain, contemptible gods of the conquered nations, he makes sure of destroying Israel and conquering Jerusalem with little trouble (vv. 8 ff., 13 f.). The best illustration of this vainglorious attitude, as well as the most eloquent monument of heathen self-complacency, is furnished by the recently deciphered inscriptions of the Assyrian rulers, especially Tiglath-Pileser and Sargon. To this the Lord replies (ver. 15) with cutting scorn, recurring to the truth declared in ver. 5. It is just as if a wooden stick, a dead instrument, were to boast of its doings at its master's expense! This arrogance God will punish in the self-confident heathen conqueror, so soon as the work of punishing Jerusalem committed to him, but not yet completed, is finished (vv. 12, 25). Then will He, who is Israel's comforting light, reveal Himself on His fiery side, and consume in a

moment the lofty forest of Assyrian giants, so that little of it will be left (vv. 12, 16–19).

X. 20 ff. But Israel will come out of the visitation wiser for the experience, no longer seeking safety with the heathen power, but with its God (ver. 20). Certainly, according to the vision revealed long ago to the prophet, and embodied in his son Shear-jashub (vii. 3), it is only an insignificant *remnant*, outwardly regarded, that will turn to its God and come home from the affliction of exile (vv. 20–22, cf. xi. 11 ff.); for even God's people cannot be exempt from the general judgment, which is now beginning (ver. 23). But to those who are really the Lord's people, and to whom the discourse applies (ver. 24), this judgment cannot be terrible; for it is merely the road to redemption, as the Egyptian tribulation preceded the miraculous deliverance. The close of this part, vv. 28–34, gives a prophetic glance at the rapid unhalting march of the Assyrians against Jerusalem; this march they undertook from the Ephraimite territory, in the confident hope within a few days of making short work of the "daughter of Jerusalem." The prophetic spectator follows, with greatest eagerness and intense sympathy for the terrified city and villages, the terrible war-columns as they roll on from station to station. The excitement reaches its climax in ver. 32, when the enemy is before Jerusalem, and is preparing for an annihilating blow. A quiet pause of breathless anxiety —and (ver. 33) the thunder of judgment opens from the Lord. One hears the cedar-forest falling under the terrible strokes of the Lord's axe. A battle of human combatants is as little to be thought of as once in Egypt (ver. 26). But, as is well known, this prophecy was remarkably fulfilled in the overthrow of Sennacherib's army before Jerusalem, related in xxxvii. 36. A *vaticinium ex eventu* is out of the question, because the course described, ver. 28 ff., is quite different from the one then taken by the Assyrians. They came from the south-west (Lachish, xxxvi. 1), not the north-east. Thus it is a picture seen with prophetic vividness, not standing to the reality in the relation of a copy or model; while to every one willing to see, its truth was historically ratified with overwhelming force.—The prophet receives separate glimpses, as well of the whole as of details, not a finished programme,

of the future course of history. The Assyrians, according to x. 28 ff., will not conquer Jerusalem. How is the name Shear-jashub related to this, and the vision, constantly appearing since vi. 11–13, of the destruction of the whole kingdom, the Judæan included? (Cf. *e.g.* ch. v. 13 ff., and the "trunk," xi. 1.) First of all, an ἐποχή here enters into Isaiah's circle of vision, a delay in executing the judgment, such as would have entered in vii. 4 ff., and is definitely announced in viii. 8 f., and so is by no means conceivable only in Hezekiah's days, although the bearing of this pious monarch must have strengthened in Isaiah the confidence, that God's hour of judgment for Jerusalem has not come as yet. Already the overbearing conduct of the Assyrians in Ahaz's days, as xiv. 32, xxii. 12 ff. confirm, has convinced him, that at least at present this power is as little called as Syria and Ephraim to execute on Jerusalem the final judgment which he has threatened so long. The implied inference, that this judgment must be carried out later perhaps by another power, is meantime not drawn, but a glance is immediately cast at Zion after it has passed safely through the judgment.

XI. 1 ff. stands in magnificent contrast to the foregoing. Whereas the proud cedar-forest of the heathen power lies shattered in ruin (x. 33 f.), the prophet sees a tender twig grow from the felled trunk of David (or, the remaining root-stock of that home) into a stately tree, the representative of God's rule upon earth, and the completer of God's kingdom (ix. 5 f.). The phrase "trunk of Jesse" shows that this prophecy also, given to the believing handful in Jerusalem, does not profess to be directly connected in time with what precedes; for if the Assyrian perishes before Jerusalem, of course he does not fell that trunk. But the future rise of God's kingdom joins on to the fall of the heathen kingdom in contrast to it. And the salvation of the future lies enclosed in a branch from the house of David which is now deeply humbled, nay, levelled with the ground, in a *personal member* of the same, growing up in deepest abasement (see also vii. 15 ff.), but rising to undreamt-of greatness. If His names in ix. 5 declare how this Davidite appears to His people and the world, xi. 2 speaks chiefly of His inner relation to God, and exhibits His

attributes as effects of the Divine Spirit dwelling within Him. If the lofty names in ix. 5 show how the true God Himself appears to the world in the person of His Anointed One, here the latter meets us at first as the perfect man and ruler, perfect because the Divine Spirit has settled permanently upon Him. This Spirit assumes a threefold form according to His gifts (knowledge, practical skill, godliness), and each of these again is named under two aspects, so that the significant number seven, the number of divine perfection, does not occur here by chance. First, the Spirit of God brings human powers and virtues to an all-sided completion. The use of these gifts of the God-inspired King in relation to His subjects is seen in ver. 3 f. As He Himself is godliness incarnate, the fear of God in them is a sweet odour in which He delights. As He Himself is embodied wisdom and discernment, He will not judge according to appearances, so often deceptive, and to rumour, so often untrue; but as one who reads the heart, and without bias will secure the rights of the poor who have no friends, and of the harmless who cannot escape their foes. Conversely, everything wicked and opposed to God will receive its judgment from His lips. His word suffices to crown righteousness everywhere upon earth with victory, and to abolish the power of wickedness. Ver. 5 concludes the description of His person, righteousness—the cardinal virtue of a ruler, and constancy—unchangeableness in thought and act, being called His girdle, that which in a certain sense holds all His glorious armour together, giving it immovable firmness.

In xi. 5 ff. the general state of the land under this ruler is described as one of undisturbed *peace*, as in ix. 4, ii. 4; but, first of all, the peace that has begun in *nature*, especially in the animal world, is painted, not that among men or nations. The most irreconcilable beasts herd peacefully together; the most dangerous are harmless, their nature being completely changed. Having no longer anything to revenge on man (Hos. ii. 18), and being no longer hostile to each other, they reflect the nature of the new human world, where the bitter conflict for existence has ceased, where the weak has no more need to fear the strong, nor the little the great, thanks to "the knowledge of the Lord," which has become a general possession

in the land. When every eye and heart is thus opened to God's revelation, and His love along with His righteousness is made by His Spirit the property of all, so that they are satisfied with His fellowship, they will enjoy undisturbed peace among themselves; and this will communicate itself to irrational nature, restoring it to perfect harmony. Ver. 10 adds, that this Davidite, who sits enthroned in this peaceful, glorified land, will attract all nations by His divine dignity, actuated as they will be by desire for the spiritual blessings which He dispenses. Ch. ii. 1 ff. is thus specially supplemented by the indication of the personal medium of God's gracious revelation, which is the cause of the pilgrimage of the nations to Zion.

Like what is promised in ii. 1 ff. about Zion, so the glorious things said in xi. 1 ff. and ix. 5 about the Messiah, putting Him far above David and Solomon, reach beyond the course of all O. T. history to Him who was greater than both, the Son of David growing up in lowly obscurity. In Him dwells the fulness of the Godhead. He is come to set up by the purely spiritual influence of His word God's true kingdom on earth, a kingdom of peace which makes way wherever, by His word and Spirit, He transforms man's selfish nature. But it is true of xi. 6 ff. as of ii. 1 ff., that its adequate realization is still future, and will be so until the whole earth has become the Lord's, and is thus filled with a divine peace which will bless even nature with new happiness.

XI. 11 ff. Whilst the great Ruler of the future is growing up from obscure beginnings, His people is captive (cf. vii. 15 ff.) and scattered to every point of heaven, where it is to be observed that the scattering in the countries here named was still in great measure future to the prophet's standpoint. But the Lord will redeem with mighty hand and bring back the chosen remnant as once He did from Egypt (ver. 11 f., 15 f.); and, strong through unity, Israel's tribes will then with little trouble subjugate surrounding lands. In this state the spiritual glory of their King (cf. ix. 4 and Zech. ix. 9 f.) and the miraculous working of God (ver. 15) will forbid the idea of common war. Israel's conquest and trophy is the subjection of the nations to its God, the source of life and salvation.

XII. 1 ff. puts in the mouth of the Church of Zion, saved

and brought home, a new song, in which, like the former redeemed and liberated Church on the sea-shore (Ex. xv.), it will celebrate the saving acts of its God. They have experienced not merely a single deliverance, but an inexhaustible spring of salvation is opened to them on Zion, so that they will draw thence the motive and the strength to make known to all nations of the earth the salvation of God, who dwells among them in His holiness, dispensing blessing and life. Thus at its close (chs. xi., xii.) this discourse also reaches its climax, ch. xii. harmoniously concluding the book of Immanuel, and even the entire part chs. i.–xii.

SECTION VI.

THREATENING ORACLES RESPECTING THE NATIONS, CHS. XIII.–XXIII.

1. *Against Babylon,* xiii. 1–xiv. 23.

XIII. 1. Oracle respecting *Babylon,* which Isaiah, son of Amoz, beheld.

CHAPTER XIII.

Ver. 1. משא, see Jer. xxiii. 33.—*Beheld,* see on ii. 1. Critics for the most part deny this oracle respecting Babylon to be Isaiah's, because it presupposes the exile of Israel-Judah to Babylon (cf especially xiv. 1 f.), and has similarities of form to Deutero-Isaiah (cf. especially xiv. 7 f.). But even, according to xxxix. 6 (cf. xi. 11), that exile was an accomplished fact to Isaiah's prophetic view as to that of Micah (iv. 10). Important reasons in favour of authenticity are—(1) the heading, without which the beginning of the oracle is unintelligible; to say that משא, which had been long used, and already abused in Jeremiah's days, is not Isaianic, is arbitrary prejudice, see especially xxx. 6; (2) the strong affinity with Isaiah's phraseology and conceptions; (3) the parallel in contents, xxi. 1–10, also found among genuine Isaianic oracles; (4) the original grandeur, worthy of an Isaiah, of the pictures xiv. and xxi. 1–10, which it is impossible to ascribe to a mere "literary" author, who specially copied Ezek. xxxii. (so Ewald, Cheyne); (5) the dependence of

2. On an unwooded mountain lift ye up a banner, sound forth a loud call to them, wave the hand, that they enter by princely gates! 3. I have summoned my consecrated ones, and invited my heroes to my wrath, my proudly exulting ones. 4. Hark, a tumult is on the mountains, as of much people; hark, an uproar of kingdoms, of assembled nations: Yahveh of hosts musters the war-host! 5. They come from a far land, from the end of heaven: Yahveh with the instruments of his indignation, to destroy the whole earth. 6. Howl ye, for the day of Yahveh is near; like an overwhelming from the All-powerful One it comes. 7. For this reason all hands grow slack, and every heart of man perforce melts. 8. And they are bewildered: pangs and throes seize (them); they writhe like a woman in travail: one stares at another, their faces are on fire. 9. Behold, the day of Yahveh comes, a pitiless one, with rage and burning wrath, to make the earth a desolation: and its sinners it will sweep away from it. 10.

Jeremiah, chs. l., li. (and Zephaniah), on Isa. xiii., xiv. The former prophet obviously carries on this oracle to a farther point, with continuous reference to what the Babylonians had since done to Jerusalem, whereas Isaiah does not touch on this ground. As to the genuineness of Jer. l., li. f., see there; (6) Deutero-Isaiah's appeal to definite prophecies, uttered long before, of Babylon's overthrow by northern peoples, defends both Isaiah's and Jeremiah's oracles against the supposition that they arose contemporaneously with the Deutero-Isaianic discourses; for the general passages, Micah iv. 10, Hab. ii., would not suffice to explain Isa. xli. 25 ff., xlii. 9, etc. Ver. 2. *Unwooded*, perhaps not by nature, but by invaders.—*Banner*, to indicate the direction to masses of troops or peoples, as in ver. 26, xi. 10, 12.—להם, to the troops. Ver. 3. *My consecrated ones*, see Jer. vi. 4; cf. Jer. xxii. 7, li. 27 f. Consecration to war and to a sacrificial feast here blend together. The warriors are also invited guests; cf. Zeph. i. 7.—לאפי = לעשות אפי, 1 Sam. xxviii. 18.—*My proudly exulting ones, i.e.* with the bearing of those confident of victory; cf. Zeph. iii. 11. Ver. 4 leans on Joel ii. 2. The mountains of the north rumble with the masses of men gathering there. Ver. 5. The universal judgment announced by Joel is beginning. Ver. 6, after Joel i. 15. Ver. 7. מסס, Niphal, as in 2 Sam. xvii. 10. Ver. 8. צירים, as in xxi. 3. But here the sufferers are the subject, as in Job xviii. 20. *Are on fire*, burning with anguish and excitement, as is the case with women in travail. Ver. 10. *Their Orions*

For the stars of the heavens, and their Orions, shall not make their light shine: the sun shall be darkened on its rising, and the moon shall not give its light. 11. And I visit on the earth its wickedness, and on the godless their iniquity, and put an end to the pride of the haughty, and the arrogance of the violent doers I will bring down. 12. I make mortals more rare than fine gold, and men than jēwelry of Ophir. 13. Therefore will I shake the heavens, and the earth shall move trembling from its place, through the wrath of Yahveh of hosts, and on the day when his wrath burns. 14. Then it is with them as (with) scared gazelles, as sheep which no one gathers: they turn every one to his people, they flee every one to his land. 15. Whoever is found is thrust through, and whoever is caught falls by the sword; 16. and their children are dashed to pieces before their eyes; their houses are plundered, and their wives dishonoured. 17. Behold, I stir up against them the *Medes*, who regard not silver and desire

(Amos v. 8); the plural generalizes the idea to that of the brightest star-clusters. Since Joel's days the darkness, which is there suggested by the locust-swarms (Joel ii. 10), is one of the symptoms of the Day of Judgment (cf. Amos v. 18). Ver. 12. Intentional rhythm of *ôkîr* and *ôphîr*. As to Ophir, see Gen. x. 29. Ver. 14. The motley throng of inhabitants in the imperial city, Babylon, scatters in terror, every one to his own home. The same in Jer. l. 16, li. 9. Ver. 15. Those found in the city, and those overtaken elsewhere, perish. נִמְצָא, Isaianic, as in xxii. 3. Ver. 16. Instead of שָׁגַל, regarded as unseemly, Keri has שָׁכַב, as in Zech. xiv. 2. Ver. 17. The Medes (Gen. x. 2), a name which here and in Jer. li. 11, 28, comprises the Aryan inhabitants of Iran under perhaps the most honourable tribe, in Isaiah's days were giving much trouble to the Assyrians. Tiglath-Pileser and Sargon (712 B.C.) were able, indeed, to keep them within bounds, and the latter settled those he conquered partly in Hamath and Cœle-Syria. Persian tradition certainly puts the glorious reign of the Median king Deioces in this period. Cf. Maspero, *Gesch. der morgenl. Völker*, p. 453 ff. But in any case, in Isaiah's time the Medians came within the ken of Israel, and the more the Assyrian power declined the more the Median power in the north rose, and the Babylonians were forced soon to measure themselves with it. That the Persians, who only appear later, and who finally took the lion's share in the victory over Babylon, are not even named, tells in favour of the antiquity of the Isaianic

not gold. 18. And (their) bows dash down youths: and on the fruit of the womb they have no mercy; for children their eye has no feeling. 19. And thus Babylon, the gem of kingdoms, the proud ornament of the Chaldæans, is as (when) God overthrew Sodom and Gomorrah. 20. It shall not be occupied for ever, and shall not be inhabited from generation to generation: and the Arab shall not pitch tent there, nor shall shepherds graze there: 21. and jackals lie there; and their houses are full of owls; and the young ostriches dwell there, and field-demons dance there. 22. And desert-wolves howl in their lofty buildings, and jackals in the palaces of wantonness; and its time is near coming, and its days shall not be prolonged.

oracles, and of Jeremiah's oracles depending upon them.—The fact that the Medians do not esteem and desire silver and gold, makes these hardy barbarians appear all the more dangerous. They wage a war of pure revenge, and do not let themselves be turned aside by Babylon's treasures. Ver. 18. The *bow* was the chief weapon of these northern peoples, Medes, Persians, etc. (Herod. vii. 61 f.; *Cyrop.* ii. 1. 6 f.). The effect of these weapons on the youths opposed to them is described by the strong verb used as annihilating. They have no pity for the fruit of the womb, tender children, perhaps especially those still unborn, as in Amos i. 13, etc. *Their eye,* as the organ through which sympathy enters at a piteous spectacle. Ver. 19. The *proud pomp* is just as Isaianic (x. 12) as the reference to Sodom (i. 7, 9).—כמהפ, construct with verbal force, Gesen. § 133. 3; Eng. ed. § 129. Ver. 20. ישב and שכן, used intransitively, as often, of cities and countries (Jer. xvii. 6).—ערבי is the inhabitant of עֲרָב or עֶרֶב (xxi. 13), the Bedouin, a native of Arabia, roaming everywhere.—יֶהֱל for יֶאֱהַל, Ges. § 68, a. 2; Eng. ed. § 67.—*Shepherds,* nomads, cf. ch. v. 17. The place will not even yield good pasture, and, moreover, will be of ill repute. Ver. 21. Cf. xxxiv. 13 ff.; Zeph. ii. 14; Jer. l. 39 (see there on ציים and איים). אחים (here only), probably owls. Ostriches are mentioned as inhabiting the desert. Also the שעירים are thought of as living on waste moors, and are represented by popular superstition in goat-form (xxxiv. 14; Lev. xvii. 7). Ver. 22. אלמנותיו with ל, instead of ר, perhaps in intentional allusion to the abandoned condition of the great buildings. תנים, akin to איים, a species of jackal, if the latter does not denote hyenas.—*Its* appointed *time,* its termination is near, and its days = the duration of its existence, will not be prolonged.

XIV. 1. For Yahveh will have mercy on Jacob, and again choose Israel, and will cause them to rest on their own soil: and the foreigner shall join himself to them, and men shall enroll themselves in the house of Israel. 2. And nations shall take them, and lead them to their place; and the house of Israel shall take possession of them on the soil of Yahveh for bondmen and bondmaids; and so they take captive those who led them captive, and rule over their tyrants. 3. And it shall come to pass on the day when Yahveh gives thee rest from thy affliction and thy unrest, and from the hard bondage with which thou wast oppressed, 4. that thou shalt begin this taunting song respecting the king of Babylon, and say: How has the oppressor ceased, the tyranny come to an end! 5. Yahveh has broken the rod of the wicked, the rulers' sceptre, 6. which smote the peoples with blows furiously without ceasing, which held down nations with persecution wrathfully without break. 7. The whole earth has become calm and still: they break out in singing! 8. The cypresses also rejoice over thee, the cedars of Lebanon: "Since thou art laid to sleep, the ravager no longer comes up against us!" 9. The realm of the dead

Chapter XIV.

Ver. 3 to be read, according to the Masoretes, מֵעֲצֹבְךָ וּמֵרִגּוֹךְ, Ges. § 22. 5*b*; Eng. ed. *ibid.*—עָבַד, on the construction, see Ges. § 143. 1*b*; Eng. ed. § 140. Ver. 4. משל, parable, proverb, then taunt, clever, pointed song on any one.—ואמרת, without pushing forward the tone, Ges. § 49. 3*a*; Eng. ed. § 47.—איך, here and ver. 12 in the strain of a lament, but ironically.—מרהבה (here only) according to Rabbinical tradition = the exactress of gold (דָּהַב, Aramaic = זָהַב). Better read מרהבה (cf. רהב along with נגשׂ, iii. 5): imperious conduct, hence the versions = oppression. Ver. 6. Babylon treated the nations like an inhuman slave-driver, always brandishing the stick (cf. ix. 3, x. 24) and driving the weary to death. מרדף, part. Hoph., driven hard, then abstract = hard driving. The conjecture מִרְדֵּת (rule, from רָדָה, cf. Targ. here), preferred by Gesenius, Ewald, Cheyne, etc. after Döderlein, weakens. Ver. 7. To break out in jubilation, as in xliv. 23, xlix. 13. Ver. 8. Deutero-Isaiah also enlarges on the exulting of inanimate nature; cf. liii. 9, lv. 12, and already xxxv. 1 f. Hab. ii. 17 also presupposes that the Babylonian, like the Assyrian (xxxvii. 24), will wantonly hew

beneath leaps up before thee at thy approach: he stirs up the shades before thee, all the bell-wethers of the earth: he makes all the kings of the heathen rise up from their thrones. 10. They all begin and cry to thee: "Thou too art made weak like us, art made equal to us! 11. Thy pomp has descended into the realm of the dead, the sounding of thy harps; beneath thee worms are spread, and maggots cover thee. 12. How art thou fallen from heaven, thou radiant star, Son of the Dawn! Thou art hewn down to the earth, who didst beam down on nations! 13. But thou saidst in thine heart: I will mount up into the heavens, I will exalt my throne above the stars of God; and seat myself on the mount of

down the cedars of Lebanon. Ver. 9. שאול, as in ch. v. 14, the place of the dead (allied to שעל, properly excavation, depression, subterranean depth), as such feminine; but the masculine עורר, הקים, points to a Prince of the shades, Hades as a personified power, cf. Job xxvi. 6.—רפאים, properly faint, shadowy ones. Here especially the great, the princely among the departed, in a sense the עתודים, bucks (Gen. xxxi. 10) of the herd, Jer. li. 40. Ver. 10. Not merely surprise, but malignant joy is expressed in the cry of the shades, who are also to be thought of as speaking further in ver. 11 ff. The language then passes insensibly into that of the living. These are meant in ver. 16. Ver. 11. Cf. ch. v. 12–14. At the court were found the most glorious music and the most gorgeous tapestry. יצע, Hophal.—ומכסיך, plural, Ges. § 93. 3. a. 3; Eng. ed. § 143, because of the collective noun. Ver. 12. הילל, brilliant star (from הלל, cf. Arabic *Hilal*, new-moon), especially morning-star, as the next clause shows; he is called Son of the Dawn, which, mother-like, embraces him. In the same strain the planet Venus is called in Assyrian *mustilil*, "the glistening star," Schrader, ii. p. 79; Vulg. Lucifer, which became a name of the devil from this passage. Tertullian and Gregory the Great referred the passage to him. It especially applies to Babylonia on account of the star-worship practised there; as a star shining down on the earth, he is also called הולש על גוים. Ver. 13. *The mount of assembly* in the *extreme north* is the mountain where the gods are seated and hold council according to both Iranian and Assyrian-Babylonian ideas. Of this mount of the gods an inscription of Sargon speaks (Schrader, ii. p. 80; Delitzsch, *Paradies*, p. 117). That it was thought of as in the far north, is required by other analogies, and is proved by this passage.—ירכתי, properly the meeting thighs, then the point where they meet; hence, according to the context, the inmost or outmost

assembly in the farthest north: 14. I will mount on cloud-heights, will equal myself with the Most High. 15. Verily, to hell thou art descended, to the darkest corners of the pit!" 16. They who seek thee look at thee intently, gaze on thee musingly: Is this the man who made the earth shake, the kingdoms tremble? 17. He who made the circle of the world like the desert, and broke down its cities, and did not dismiss his captives home? 18. All the kings of the nations rest together in honour, every one in his house; 19. but thou wast cast out far from thy grave like a rejected twig, covered with the slain, with those pierced with the sword, who must go down to the stones of the pit like a despicable carcase. 20. Thou canst not be united with them in the grave, for thou hast destroyed thy land, slain thy people; unnamed for ever shall be the seed of evil-doers. 21. Prepare ye for his sons a slaughter-place on account of the guilt of their fathers; they shall not rise up and possess the earth, and fill the face of the world with cities. 22. Thus will I arise against them, is the oracle of Yahveh of hosts, and in Babylon will root out name and offspring, and sprout and sproutlet, is the oracle of

end, the highest or lowest. Ver. 14. דמה, Hithpael, to make themselves equal. To the *Most High*, whom even the heathen put above their many gods; cf. Gen. xiv. 20. Ver. 15. בור, cistern, often transferred to the subterranean Sheol, xxxviii. 18; Ps. xxviii. 1, etc. Ver. 16. They who see thee, *i.e.* as an unburied corpse. Ver. 19. Whereas other kings are honourably laid to rest in the hereditary tombs attached to their palace, thou art left lying like a despised twig (נצר, cf. xi. 1), or cast out like a carcase (cf. Jer. xxii. 18 f.) on the battle-field, where high and low are buried without distinction in heaps.—מקברך, away from thy grave = far from it. Those slain on the battle-field must go down without further formality under the stones of the pit (בור, here the hollow of the common grave). בוס, part. Hoph., properly trampled, despised. Ver. 20. Thou canst not be together (יחד) with them, *i.e.* the other honourable kings. Ver. 21. *With cities*, reminds of Nimrod's city-building; such are meant as publish the fame of the conqueror in foreign lands, and support his power by their strength (cf. 2 Chron. xxvi. 6). The simplifying conjecture עִיִּים (with heaps of ruins), Hitzig, Cheyne, is not amiss. Ver. 22. The two alliterative pairs are meant to express completeness in the fullest way (cf. Gen. xxi. 23), like "man and mouse," "root and branch."

Yahveh. 23. And I make it a resort of hedgehogs, and swamps; and sweep it away with the besom of annihilation, is the oracle of Yahveh of hosts.

Ver. 23. Baer-Delitzsch reads וּמְאַסְּתִיהָ, after Kimchi, Gesen. § 55. a. 4; Eng. ed. § 23.

EXPOSITION.

Contents of xiii. 1–xiv. 23. Threatening Oracle against Babylon: 1. The Judgment upon the City, ch. xiii.: *a.* Its Capture (vv. 2–5); *b.* The Day of Yahveh (vv. 6–13); *c.* Capture of Babylon by the Medes (vv. 14–18); *d.* Devastation of the City (vv. 19–22). 2. Judgment upon the King of Babylon, xiv. 1–23: *a.* Deliverance of Israel (xiv. 1 f.); *b.* Triumphal Song over the King (ver. 3 ff.): *α.* Joy of all the earth at his Fall (vv. 4–8); *β.* of the Under-world (vv. 9–15); *γ.* of the Survivors (ver. 16 ff.). 3. God's Sentence of Extermination (ver. 22 f.).

Here follows a collection of threatening oracles against particular foreign nations, chs. xiii.–xxiii. At the head, as the most weighty and comprehensive, stands the one respecting Babylon. Although it cannot be denied to be Isaiah's, it belongs in time to the latest of his oracles. After the catastrophe which had befallen the Assyrians before Jerusalem, Isaiah could not regard the Lord's judgment on His people, which the prophet himself had announced, as completed. Although to all appearance he previously knew by revelation that Babylon would execute it (xxxix. 6), and in this matter he was not behind his contemporary Micah (iv. 10), he also already saw in spirit the deliverance of his nation from bondage; and this deliverance became possible through the *downfall of Babylon* which he here prophetically depicts, chs. xiii., xiv., and xxi. 1–10.

Ch. xiii. shows us the moment of Babylon's capture, when its foes are summoned from all sides to the attack, the panoramic sketch being taken rather from Jerusalem than from Babylon (ver. 2). This moment will come; for Yahveh, the God of Israel, Himself summons the nations chosen for the work (vv. 2–5). His terrible judgment-day comes upon the world to punish its sin, striking above all its central point,

where the guilt is greatest—proud Babylon (vv. 6–13). The Isaianic principle (ii. 9 ff.), according to which the Lord humbles everything lofty and proud, here finds application to the heathen world, and first of all to the seat of the world-power which wages Titanic war against God. In that judgment only a scanty remnant even of the heathen is spared (ver. 12), whilst Babylon as the embodiment of enmity to God utterly perishes (ver. 19 ff., cf. xiv. 22). The motley crowd of its population scatters to every quarter of heaven (ver. 14); whoever remains in the city, or is surprised outside, falls without mercy under the blows of the cruel foe (vv. 15, 16), *the Medes*, a people as yet little known in history, who will be the rulers of the future, and who will make a complete end of Babylon (ver. 17 f.). Babylon will utterly vanish from the face of the earth, and the place where it stood will be avoided by men as a place under the ban of God's judgment (vv. 19–22).—On the fulfilment, see Jer. li. Though the fulfilment was not, in fact, accomplished at a stroke, it was surprisingly complete: and if the description of the site no longer literally agrees with its present condition, yet the devastation of that centre of old-world culture is astounding; to-day beasts and birds dwell there, and according to popular belief spectres.

In ch. xiv. the fall of the haughty sovereign of the kingdom is specially pictured. The description of his downfall is introduced by the promise of the forgiveness and home-coming of Israel, which will be a triumph of God's people over the heathen nations that have ill-treated it. Those who lead it back to the fatherland it will peacefully subjugate; for they willingly unite themselves to it in order to share in its high spiritual gifts (ver. 1 f.; cf. ii. 2 ff., xi. 10). Here, as Delitzsch rightly observes, we have Isa. xl.–lxvi. *in nuce*. The captivity will serve to bring Israel and the heathen nations nearer together; the former will show the latter the way to God's city and impart to them God's laws, and the latter will serve to glorify the divine rule, the conquered becoming the conquerors. Moreover, this redeemed and glorified Church of the last days will raise a triumphal song over the tyrannical king of Babylon (ver. 3 ff.; cf. ch. xii.), and the whole earth, breathing freely after his overthrow, will join in the strain (vv. 7, 8).

The under-world will not be the least jubilant in its way, although this high-pacing star, that would stretch its course over the whole heaven, will finally be its prey, and be levelled with its shades (vv. 9–15). The triumphal song of the nation, beginning in ver. 4, absorbs the song of the trees, ver. 8, and that of the shades (ver. 10 ff.), and plainly continues in ver. 16, passing next unobserved into words of God, which at all events form the conclusion, ver. 22 f. Also, the transition of the song of the shades into ver. 16, which is scarcely to be limited after the impressive introduction to ver. 10, is gradual, since vv. 11–15 would just as well fit the lips of the Church. In vv. 16–20 a climax to the Hades-scene appears, inasmuch as the great monarch does not even share the fate of other princes. Not allowed, like his compeers, to rest in his own grave, he is buried without distinction with the crowd of the slain on the battle-field, where his insatiable ambition has carried him. Precautions also are taken against his race succeeding him on the throne, and bringing similar calamities on his country and the whole earth. His sons are slaughtered by the conquerors into whose hands they fall, so that their power and glory can no longer fill the earth (ver. 21). Nay, the Lord will abolish Babylon's name and the last remnant of its inhabitants, as men sweep away refuse (vv. 22, 23). — Such is the original picture, abounding in magnificent touches and most impressive as a whole, which the prophet draws of the fall of the world-power which is mounting in daring strides to the summit of glory.

2. *Against Assyria,* xiv. 24–27.

XIV. 24. Yahveh of hosts has sworn: Truly, like as I planned, so it comes to pass; and as I purposed, it will take effect; 25. that I break the Assyrian in my land, and I will tread him down on my mountain: and his yoke shall remove from them, and his burden depart from his neck. 26. This is the purpose that is decided respecting the whole earth; and this the hand which is stretched out over all nations. 27. For if Yahveh of hosts has purposed, who will make it void? and his outstretched hand, who will turn it away?

Ver. 25. Cf. as to the matter, x. 32 ff., xxx. 30 f., xxxi. 8; as to the phraseology, x. 27.

EXPOSITION.

Ch. xiv. 24–27 plainly formed an epilogue to a collection of Isaianic prophecies published in the Assyrian period, and containing oracles of the fall of this power before Jerusalem, as well as similar ones against other heathen nations, and so perhaps chs. i.–xii. with a number of oracles respecting foreign lands. That this epilogue is now attached to the oracle respecting Babylon, arises from the latter having been pushed at a later time into the last place. Still later it was put first, along with the epilogue, as the most important of the oracles relating to foreign countries.

3. *Against Philistia*, xiv. 28–32.

XIV. 28. In the year when King Ahaz died came the following oracle:

29. Rejoice not, O Philistia, altogether, because the rod of him who smote thee has been broken! For from the serpent's root a basilisk will spring forth, and its fruit will be a winged dragon. 30. And the first-born of the poor shall feed, and the needy lie down in security; but I will kill thy root with hunger, and it will strangle thy remnant. 31. Howl, O gate; cry out, O city; melt, O Philistia, altogether! For from the north comes a smoke, and none among his troops is lost.

CHAPTER XIV. 28–32.

Ver. 28. The *death-year* is to be understood as in vi. 1, so that the occurrence falls before the king's death. Ver. 29. *Philistia*, see on ix. 11; cf. xi. 14.—From the *serpent's root*, etc. Here a plant-symbol (xi. 1) is blended with one from the animal world. צפע, see on xi. 8.—Its *fruit*, *i.e.* what at last grows from it, is a winged dragon. The dangerous שׂרף (Num. xxi. 6) appears here with the addition of wings, an idea scarcely taken from nature despite xxx. 6, but perhaps from mythical legend. Ver. 30. The *first-born of the poor*, *i.e.* the poorest of the poor. Cf. with this expression the superlative, Job xviii. 13.—Thy *root*, thy people, reduced to a small stem, I kill by famine, referring perhaps to a siege.—And it *strangles*, namely the dragon that brings the conflict to an end. Ver. 31. The foe described is the Assyrian, whose army-column advances like a smoke-column (cf. vii. 4). שׁער, masculine elsewhere, here personified as a woman, like the

32. But what answer will the messengers of the nations bring? That Yahveh was making Zion secure, and the afflicted ones of his people have confidence in it.

city. נמוג, infin. abs. Niph. in imperative sense.—בודד, one forsaken, lost from the column. מועד signifies here only the multitude assembled in the appointed place. No one is lost from the closely-serried ranks, it is an army excellently disciplined, and therefore pushing forward without a halt; cf. ch. v. 27. Ver. 32. The messengers sent by every nation to appease the Assyrian, will bring back the astounding news of his fall by Yahveh's hand.

EXPOSITION.

The oracle respecting Philistia, xiv. 28–32. In the time of Ahaz, when Judah was occupied and weakened by the Syrian-Ephraimite war, the Philistines had recently cast off the Judæan yoke, which Uzziah again laid on them after a thorough chastisement (2 Chron. xxvi. 6), and had even seized Judæan territory (2 Chron. xxviii. 18 f.). But let them not triumph too soon! The power of David's house, whose sceptre they had other reasons for fearing, is indeed broken for the moment. The serpent, of which only an end as yet is to be seen, will grow into a basilisk, and this again into a winged dragon. Here, of course, a morally bad meaning as little attaches to the serpent as in Gen. xlix. 17; it is mentioned as the animal most dangerous to its foe. The essentially peaceful spirit of the new kingdom appears in ver. 30*a*. Its people is a harmless flock, but not defenceless, since its God destroys its enemies through his Anointed One (ver. 30*b*). First of all, he summons the Assyrian against Philistia (ver. 31), whereas he miraculously guards Zion against him, making it an indestructible power (ver. 32).—The oracle belongs without doubt to the time of Ahaz. Were it not for the heading, it would seem natural to put it in an early year of his reign, before 734 B.C., when Tiglath-Pileser ravaged Philistia (Schrader, i. 246). But there is no conclusive reason for doing so. In Hezekiah's days the Assyrians ravaged Philistia anew, and Hezekiah proved the basilisk that chastised it severely, 2 Kings xviii. 8. The winged dragon, that brings the conflict to an end, points

beyond to the ruler pictured in xi. 4. The view advocated by Barth is worthy of notice, that xiv. 29 applies to the joy of the Philistines at the death of Tiglath-Pileser, so that basilisk and dragon would be future Assyrian rulers, of whom at all events Sargon treated the Philistines harshly (battle near Raphia, 720 B.C.; conquest of Ashdod, 711; cf. ch. xx.). In this case ver. 31 would follow more directly. The death of Tiglath-Pileser falls in the year 727, the traditional death-year of Ahaz (Schrader, i. 230). In any case, the exulting of the Philistines does not refer specially to the death of Ahaz, which probably had not then taken place.

4. *Against Moab*, chs. xv., xvi.

XV. 1. Oracle respecting Moab: Verily, Ar-Moab is stormed, is annihilated in the night. Verily, Kir-Moab is stormed, is annihilated in the night! 2. He goes up to the temple, and Dibon to the heights to weep: on Nebo and above Medebah Moab wails; every head in it is shaven bare, every beard shorn. 3. In its streets they put on girdles of sackcloth: on

Chapter XV.

Ver. 1. בליל, contracted form as in xxi. 11, not construct. Ar-Moab, chief city of the land, situated on the Arnon, Num. xxi. 28.—Kir-Moab, the southern chief stronghold of Moab = Kir-Heres, xvi. 11; to-day, Kerah, with splendid ruined forts on steep rocks. The *parallelismus membrorum* here becomes an awe-inspiring rhythm, a monotone frequently occurring in this oracle; cf. ver. 8, xvi. 7; cf. also the heaping together of כִּי, עַל־כֵּן, etc. Ver. 2. The subject to עלה is Moab—הבית, the temple-house; such an one was found on the Bamah.—*Dibon*, town north of the Arnon, Num. xxi. 30, xxxii. 3, once possessed by Gad and Reuben, but later Moabite, home of King Mesha, according to his inscription, which was discovered there in 1868; the Diban of to-day.—The *heights*, as the sites of the Canaanite and Moabite idol-worship, Herzog, vi. 181.—על, local. *Nebo*, a town with temple on, or at, the mountain of the same name, once also Israelite (Num. xxxii. 3), later Moabite.—*Medebah*, eastward of Nebo on the plateau, was still Israelite in Mesha's days.—יליל, emphatic form with double prefix, Ges. § 70. a. 2; Eng. ed. § 69.—Cutting off the hair and beard, a sign of grief, see on Jer. xvi. 6 and xlviii. 37, where is the weaker גרועה, whereas here גדועה is to be preferred. Ver. 3. Properly (every

111816

their roofs and their open places every one wails, running down with weeping. 4. Then Heshbon and Elealeh mourn; their voice is heard as far as Jahaz. Therefore the armed ones of Moab cry aloud; his soul trembles within him. 5. My heart mourns for Moab; his fugitives reach to Zoar, the three-years' heifer. For the ascent of Lukith—they ascend it weeping; yea, on the way of Horonaim they sound forth the wail of destruction. 6. For the waters of Nimrim will be desolate; yea, the grass dried up, the pasture consumed, the green vanished! 7. On this account what they have saved and laid up, they carry away over the willow-brook. 8. For the cry of wailing has gone round the borders of Moab; their howling

one) runs down in weeping. Ver. 4. *Heshbon*, north-west of Medebah, to-day a ruin. Kesban, Num. xxi. 25 ff.—*Elealeh*, half an hour north-east of former; now Elâl.—*Jahaz*, Deut. ii. 32, according to Mesha's inscription, was taken away from the Israelites by this king.—The armed ones = warriors (Num. xxxii. 21), raise a shout, not, however, from martial ardour, but from despair. His soul *quakes* within him (Moab), *i.e.* terror makes his heart quiver. With ירע cf. the substantive יריעה, curtain. Ver. 5. *Zoar* (Gen. xiii. 10), in the south-west corner on the spit of land in the Dead Sea, is called a *three-year heifer*, like another town in Jer. xlviii. 34. The *epitheton ornans* suggests comeliness and grace.—The *ascent of Lukith*, according to Eusebius, *Onomasticon*, between Ar-Moab and Zoar, is the road on which the fugitives go up weeping; conversely, the way of Horonaim takes them down, like the parallel passage, Jer. xlviii. 5.—יעערו (Pilpel of עור), for the harsh consonantal יְעֹרְרוּ. Ver. 6. The waters of *Nimrim* are perhaps not to be sought in the extreme south of Moab, but, conversely, in the north, at Beth Nimra in Gad (Josh. xiii. 27), where the richest pastures lie; but the enemy has already ravaged everything, and choked up the waters, on which account the fugitives go mourning southward. Jer. xlviii. 34. Ver. 7. Properly, that which is left over, what one has made and saved, cf. Jer. xlviii. 36. The *willow brook*, in any case one of the brooks flowing into the southern part of the Dead Sea, perhaps a by-name of זֶרֶד, *Wadi el Hasa* or *Ahsa*, boundary-stream between Moab and Edom. Ver. 8. *Eglaim* (here only), perhaps = עין ע', Ezek. xlvii. 10; its position at the south point of the Dead Sea would suit well; Eusebius mentions an Ἀγαλλείμ, eight Roman miles south of Ar, where the name suits better than the position.—*Beer Elim*, "Well of Terebinths," or "Well

goes to Eglaim, and their howling to Beer Elim! 9. For the waters of Dimon are full of blood: for I make a further decree respecting Dimon: a lion for the escaped ones of Moab, and for that which is left of the land.

XVI. 1. Send the lambs of the ruler of the land from Selah into the desert, to the mount of the daughters of Zion! 2. And Moab's daughters shall be like fugitive birds, like a scared nest, at the fords of Arnon: 3. "Give ye counsel! Play the part of intercessor! Make thy shadow like the night at clear noon! Shelter the outcast ones! Betray not the fugitive! 4. Let Moab's outcasts take refuge in thee, be to them a shelter from the ravager!" For the extortioner is

of heroes," still dependent on עַר (Ges. § 154. 4; Eng. ed. § 151), is taken for the well which the princes of Israel dug on the wilderness-journey, Num. xxi. 16 ff.; in this case it is to be sought north-east of Moab in the desert. Ver. 9. *Dimon* = Dibon (ver. 2), to make rhythm with דָּם. The waters are probably those of the neighbouring Arnon. נוֹסָפוֹת, Vulg. rightly, *additamenta*, namely of deadly judgments. The *lion* must represent a martial power (cf. Jer. iv. 7). The animal figure applies to the same kingdom as the one used in xiv. 29.

Chapter XVI.

Ver. 1. *The lambs of the ruler of the land, i.e.* of the tribute due to him, such as Moab had sent under Mesha to Israel-Samaria, 2 Kings iii. 4.—*Selah* (with article, Judg. i. 36), the Edomite capital built on the rocks. Since a reference to the Edomites is against the context, we must suppose the reference to be to the chief mass of the Moabites that had fled southward; it now sends its offering by way of the desert to Jerusalem. Perhaps, however, with Wetzstein (Excursus in Delitzsch, *Isaiah*) and Barth, סֶלַע is to be taken appellatively, after Jer. xlviii. 28. Ver. 2. Cf. Jer. xlviii. 9. Either other scattered crowds ("daughters," because consisting chiefly of defenceless women) on the banks of the Arnon, the former boundary towards Israel, invoke Judah's protection; or, perhaps better, *daughters* mean the *towns* of Moab (cf. Jer. xlviii. 4), so that these and the busy crossings of the Arnon are compared to a *nidus expulsus* (xxvii. 10), and also (their population) to a migrating flock of birds. Ver. 3. Keri is simpler, putting the singular.—Play the part of intercessor as just umpires against the oppressors. Ver. 4. According to the Masoretes, to be translated: O Moab, be to him (or them) a shelter protecting him. Better: read with

done with, devastation has an end, the tramplers down are all out of the land! 5. And a throne has been set up in mercy, and there sits upon it in faithfulness in the tent of David One who judges and is diligent in justice and versed in righteousness.

6. We have heard of the arrogance of Moab, the proud doer, of his pomp, and his arrogance, and his fury, his unseemly boasting. 7. For this reason shall Moab howl for Moab, howl altogether; they shall mourn for the grape-cakes of Kir-Hareseth, yea, be downcast. 8. For the fields of Heshbon are withered, the vine-stock of Sibmah: its choice grapes threw down the lords of the nations; they reached to Jaezer, they were lost in the wilderness: its tendrils spread themselves, they crossed over the sea! 9. Therefore will I weep with Jaezer's weeping for the vine-stock of Sibmah: I will moisten thee with my tears, O Heshbon and Elealeh; because on thy harvest and thy vintage the vintage-cry has

LXX, Targ. Syr. נְדָחַי.—With כי begins the description of the new turn of things inducing Moab to do homage to Jerusalem.—מוּץ, particip. extortioner, here only. Ver. 5. The surnamed one sitting on the throne is the one described by his attributes in xi. 2 ff. Ver. 6. לא־כן, according to Jer. viii. 6, xxiii. 10.—בדיו, as in Job xi. 3, of insolent talk. Ver. 7. אשישים, as everywhere else in above meaning; cf. ver. 8 f., where choice wine is spoken of. According to others: foundations. *Kir-Hareseth* = Kir-Heres (ver. 11) = Kir-Moab, see on xv. 1. Ver. 8. *Heshbon*, see on xv. 4. *Sibmah* or Sebam, Num. xxxii. 3, 38, once assigned to the tribe of Reuben, Josh. xiii. 19, according to Jerome only 500 paces from Heshbon. The lords of the nations are the object, not subject, of הלם, which refers to the effect of the strong wine, as in xxviii. 1.—*Jaezer*, lying northwards, according to *Onomasticon*, 10 Roman miles west of Rabbath Ammon. שרוקים, the grapes of the choice grape called שֹׂרֵקָה. תעו, with accent drawn back, Ges. § 75. a. 1. The *sea* is doubtless the Dead Sea, forming the western boundary of the land, as the desert does the eastern. The indestructible vines encircle the sea, so passing over it. On its western shore also, at Engedi, there was excellent wine (Cant. i. 14). Cf. with Jer. xlviii. 32. Ver. 9. The prophet will let his tears flow with those of the cities. אריוד for אֲרַוֶּךָּ, from רוה, Piel, Ges. § 75. a. 13.—*Elealeh*, see on xv. 4.—The cry with which the wine-press treaders incited each other and kept time, transferred here, as in Jer. xlviii. 33, to the hurrah of the

fallen. 10. And joy and gladness was swept away from the garden; and in the vineyards there is no exulting, no shouting; the press-man tramples not wine in the vats; of the vintage-cry I made an end. 11. Therefore my bowels murmur for Moab like a lute, and my heart for Kir-Heres. 12. And it shall come to pass, when Moab shall present itself and weary itself on the height, and come to its sanctuary to make intercession, it shall not prevail.

13. This is the word which Yahveh uttered concerning Moab before; 14. and now Yahveh has spoken thus: Within three years, like years of a hireling, the glory of Moab is made contemptible along with all its great multitude; and a remnant (there is still), exceedingly small, of no moment.

marauding foes. קציר here, as in xviii. 5, in the sense of the more special בציר, grape-gathering. Ver. 11. המה. What he sees grates sadly on the prophet's soul. The *viscera*, the seat of sympathy, as often. Ver. 12. *Present itself* in worship, see on i. 12.— *Weary itself*, namely, in seeking a sign of life and means of help from its God. Cf. 1 Kings xviii. 26 ff. and Isa. xv. 2.— והתפלל, properly, to interpose for some one or for a cause by prayer. Ver. 13 introduces ver. 14 as an epilogue, and describes what has preceded as a מאז uttered at an earlier time. Hence the majority suppose that Isaiah has merely reproduced in chs. xv. xvi. an older oracle of another prophet, as Jer. xlviii. does the present one. This is improbable, for despite all peculiarities, such as mark other Isaianic oracles in details, especially those about foreign nations, an unmistakeable Isaianic colouring runs through the whole (cf. *e.g.* xvi. 3, 6). Moreover, such mere repetition would be strange in one so original as Isaiah. Rather we may suppose, with Delitzsch, that Isaiah himself received the oracle in earlier years, and fixed its time later, as is done in ver. 14. Ver. 14. Years of a *hireling*, as in xxi. 16, *i.e.* years calculated exactly, the labourer not working longer than he is obliged to do.—כמעט כ, cf. x. 25.

Exposition.

Contents of ch. xv., xvi. Oracle against Moab: *a.* The Overthrow of Moab (ch. xv.); *b.* His Homage to the Great Davidite (xvi. 1–5); *c.* Another Picture of the Nemesis for Moab's Pride (xvi. 6–12); *d.* The Time determined (ver. 13 f.).

A fuller oracle issues against Moab, a people related in a

way to the Israelites, but alien to them both inwardly and outwardly, almost always at war with them, a state of things for which occasion was always found in the uncertain position of property and authority beyond the Jordan. Moabites had perhaps always been settled in Reuben's and even in Gad's territory. But the independence of Moab, which was subdued by the first Israelitish kings, and afterwards paid tribute to the northern kingdom, dated from its King Mesha (about 900 B.C.), according to 2 Kings i. 1, iii. 4 f., and his triumphal pillar discovered in 1868, who withdrew a considerable portion of country even north of the Arnon, the old river boundary, from Israelitish jurisdiction. In succeeding days the Moabites had extended still farther; we see this in the present oracle from their possessing Heshbon and Elealeh, which did not belong to Mesha. Jeroboam II. indeed may have again restored his authority over this land (2 Kings xiv. 25). But during the rapid decline of his kingdom after his death the Moabites constantly gained ground. This was perhaps specially the case when the Assyrians under Tiglath-Pileser, 734 B.C., carried away a large part of the Trans-Jordanic Israelites (2 Kings xv. 29; 1 Chron. v. 6, 26), and the same under Sargon on the new deportation accompanying the fall of Samaria, 722 B.C. All the higher rose the self-confidence and audacity of the Moabites, who made gain out of every misfortune of the people of God. This arrogance is condemned in the present oracle (cf. xxv. 10), which may have been inspired about the time of the deportation under Tiglath-Pileser, and may have received the addition, xvi. 13 f., some time afterwards (towards 722 B.C.).

Isaiah sees in spirit Moab, at present so self-conscious, plunged into wild despair by enemies attacking from the north. These, despite its weeping on the heights, press forward without a halt, ravage with slaughter its vine-land and pasture-land, and capture its proud strongholds one after another. He hears the universal lamenting in which even the armed men join, and sees crowds of fugitives streaming from the whole territory of Moab and journeying with the gods they have saved, with weeping and mourning southwards to Zoar, and across the willow-brook into the Edomite land. The enemies are obviously the Assyrians. But God's

power to punish is not exhausted in them. He holds in readiness a still more powerful adversary, a kingly lion, who will finally subjugate the land (xv. 9; cf. the corresponding threat, xiv. 29). Who this lion is may be seen from the circumstance, that just now, in the midst of their suffering from the Assyrian (xvi. 1 ff.), the Moabites are called upon to do homage, not to him, but to the greater ruler in Jerusalem. Nay, the defenceless daughters of Moab will fervently implore his protection (xvi. 2–4), after the foe who laid their land waste has been exterminated by an invisible hand from Zion (xvi. 4). For this will be a rule full of grace and righteousness, before whose moral excellence the proudest will bow in order to participate in its safety and blessing. Thus into the image of the impending visitation by a foreign warlike power there is interwoven that of the final spiritual triumph of the Messianic Israel over its proud neighbours. History soon brought a prelude of fulfilment under both aspects, inasmuch as the fate of the Assyrians who were also troubling Moab must have impressed the latter with respect for the God of Israel.

XVI. 6 ff. takes up once more the menace of judgment, starting from the arrogant spirit and bearing of Moab. The Nemesis will consist in the laying waste of the pride and flower of its land, the sign of which is its precious vine-stock. No blessing and joy of harvest will be granted it.—Ver. 13 f., in an epilogue appended at a later date, indicates the time within which the judgment will come, three sharply-measured years; such definitions of time are common in Isaiah (see Introd.). Severe humblings by the Assyrians were not, in fact, wanting to Moab. In an inscription of Tiglath-Pileser (Schrader, i. 249), its king, Salman, figures as paying tribute along with Ahaz, king of Judah; and if at that time Moab came off easily, and its pride was even increased by the fate of Gilead and Ephraim, without doubt in the later campaigns of the Assyrian rulers vengeance overtook it according to the prophecy preserved here, although the precise circumstances are unknown. We may especially remember the campaign of Sennacherib, who in Hezekiah's days mentions the Moabite king Chamos-nadab as a subject prince (Schrader, i. 284). Jeremiah's taking up this Isaianic prophecy again

(ch. xlviii.) certainly shows that God's reckoning with Moab did not then come to an end. For the rest, we should observe the delicate sympathy with a foreign nation suffering through its own fault expressed in this oracle, especially xv. 5, xvi. 9, 11. The prophet mingles his own tears with those of the Moabites; he regrets with them, nay, long before them, their country's glory. His lament sounds not merely from his lips, but from the wounded chords of his deeply-smitten heart, and is therefore dirge-like in tone. How little did these prophets suppose that the heathen only existed to succumb to the blows of a wrathful God! With what sympathy can Isaiah (xvi. 2 ff.) assume the position and feeling of the frightened dove-flocks of Moab; and how he rejoices to point the humbled ones to the redeeming, blissful throne of the coming Son of David!

5. *Against Damascus-Israel*, ch. xvii.

XVII. 1. Oracle respecting Damascus. Behold, Damascus is abolished, so that it is a city no longer, and it shall become a broken heap of ruins. 2. Forsaken are the cities of Aroer; they become the prey of flocks which lie down there undisturbed. 3. And the fortress must vanish from Ephraim, and the kingdom from Damascus, and the remnant of Aram shall in glory be like the children of Israel, is the oracle of Yahveh of hosts. 4. But the glory of Jacob on that day shall be scanty, and the fatness of his flesh waste away. 5. And it shall be as when a reaper clasps the corn, and his arm cuts off

Chapter XVII.

Ver. 1. מוסר, from סוּר, Hophal. A favourite word of Isaiah. —מעי, rare form, to make rhythm with מעיר (cf. 1 Kings xv. 13). Ver. 2. Here, too, is a play of sound in the initial ע (as in ver. 3, מ) and ערי, with *Aroer*, the *cities Aroer*, genit. of apposition (Ges. § 114. 3, Eng. ed. § 112), there being two Aroers, which may be referred to here, one east of Rabbath Ammon (Josh. xiii. 25) and one on the Arnon (Josh. xii. 2). The name is singled out because of its meaning: laying bare (Jer. li. 58). Ver. 3. The *fortress* is Samaria itself.—The *remnant of Aram* is, contrary to the accents, to be joined with what follows. What is left of glory in one country as in the other is a miserable fragment. Ver. 4. Cf. conversely x. 27. Ver. 5. קציר, active, קֹצֵר=קָטִיל. The figure means that the bulk is mowed down,

ears; and it shall be as when one gathers ears in the valley of the Rephaites. 6. And a gleaning remains in it as in striking olive-trees: two, three berries above in the crown, four, five, in its, the fruit-tree's, branches, is the oracle of Yahveh, the God of Israel. 7. On that day shall man look on him who made him, and his eyes shall gaze on the Holy One of Israel. 8. And he shall not look to the altars, the work of his hands, and not regard that which his fingers prepared, the Asherahs with the sun-pillars. 9. On that day his fortified cities shall be like the ruins of the Hivites * and Amorites, which they have forsaken for fear of the sons of Israel; and it shall be desolation. 10. For thou didst forget the God of thy salvation, and didst not remember the rock of thy fortress. Therefore thou plantedst delightsome plantations, and sowedst them with foreign vines. 11. On the day when thou plantedst thou didst hedge it round, and in the morning thou madest thy sowing blossom; a harvest-heap in the day of suffering and deadly pain!

and only individuals remain, like single ears met with in gleaning, as is confirmed in ver. 6. The *vale of the Rephaites*, south-west of Jerusalem (Josh. xv. 8), was rich in cornfields. Ver. 6. בו applies to Jacob.—Olive-trees were struck below with a stick (נקף), so that single berries were left for chance gleaning; such is the appearance of Jerusalem. "The fruit-tree's" follows as explanation, but with special emphasis in reference to Gen. xlix. 22 (unless ה is joined as article to the next word, Ges. § 121. a. 3). So fares it with populous Israel, Ephraim especially. Ver. 8. As regards the *altars*, we are reminded of the Damascene altar of Ahaz, 2 Kings xvi. 11 ff. The *Asherahs, i.e.* symbolic figures of the goddess Ashera or Astarte.—The *sun-pillars* are corresponding emblems of בַּעַל חַמָּן (the usual name among the Phœnicians), "Heat-Baal," *i.e.* of Baal as sun-god. Ver. 9. עזובת, cf. vi. 12. The LXX have rightly read החוי והאמרי (but transposing the two names), the forsaken ruins of *the Hivites and Amorites*, instead of "bush and peak." Ver. 10. The pleasant plantations allude to scenes of heathen nature-worship (cf. i. 29), which was a foreign growth in Jerusalem, but shot up there the more wantonly and quickly. Ver. 11. שוג = סוג, Pilpel, to hedge round. Ephraim thought these heathen customs worthy of special care and preservation. Besides, they were directly favoured by the governments. Thus it blossomed luxuriantly as soon as it was sown (in the morning,

12. Alas, a rushing of many peoples, like the sea rushing they rush! And an uproar of nations, like the roaring of mighty waters they roar. 13. Peoples, like the buzzing of many waters they buzz; but he rebukes it, and it flees away, and is hunted like chaff on the mountains before the wind, and like a whirling before the storm. 14. At eventide, behold terror; before the morning it is no more. This is the portion of those who spoil us, and the lot of those who plunder us.

in the night). This gives a *harvest-heap*, abundant harvest in the day of affliction. נחלה (part. Niph. of חלה)=נ׳ מכה, Jer. x. 19, xiv. 17, xxx. 12. Others less suitably make נד=נֶד, the harvest flees. Ver. 12 f. The thunderous swaying of the wild waters of the immeasurable Assyrian army (viii. 7 f.) is vividly pictured by the ceaseless clanging of the words. שאה, Niphal. Ver. 13. גלגל, whirling, here of dust. He rebukes it, namely, the buzzing.

Exposition.

Contents of ch. xvii. Judgment upon Damascus and Israel: *a.* the Fate of the two Allies, vv. 1–6; *b.* the Reason of Israel's Disaster, vv. 7–11; *c.* Revenge on the Spoiler of Israel, vv. 12–14.

This oracle is older than xiv. 28 ff., and perhaps also than chs. xv., xvi. For it belongs to the time of the Syrian-Ephraimite league and war, shortly before the appearance of Tiglath-Pileser. There may be a doubt on this point in regard to vv. 12–14; yet there is no warrant for dislocating a paragraph so much of a piece internally as this one.—Overthrow is denounced against the two allied capitals, desolation against their countries; only a scanty gleaning is left of the numerous nation of Israel-Jacob, under which name Isaiah as usual comprises the entire people, which in his eyes is a moral unity and also shares in like sins. The first glance certainly is directed to Ephraim, both in describing the state of judgment (ver. 5 f.) and in describing the offence (vv. 8–11). Because this kingdom from of old has been guilty of apostasy from the true God, and has transplanted idolatrous practices to its soil, favouring Phœnician and Syrian worships, which here like exotic plants flourished luxuriantly, and at the present

moment is in friendly political alliance with foreigners, it is involved in their judgment. But the same reproaches apply to Judah also, see viii. 5–10. See the fulfilment of these oracles by Tiglath-Pileser, ch. vii.

The oracles finds its conclusion in vv. 12–14, where it comfortingly recoils on the heathen world-power. That these words are really in place here, and Isaiah consequently foretold the humbling of the Assyrians by Yahveh before they had yet trodden on Israel's soil, a glance at the kindred oracle, viii. 7–10, proves. This oracle also is not without a comforting glimpse of the downfall of the defiant conqueror in the land of the Lord (cf. xiv. 32, xvi. 4). His power is broken in the night and he becomes a fugitive, the Lord alone finally triumphing, although His people through their own fault must first of all succumb to the foe. See the fulfilment of this concluding part, xxxvii. 36 f.

6. *Respecting Ethiopia,* ch. xviii.

XVIII. 1. Alas for the land of two-winged whirring beyond the rivers of Cush: 2. which sends messengers by sea, and on reed-barks upon the face of the waters! Hasten, ye swift messengers, to the people tall and shining, to the people feared far and near, the people of harsh mandate and lordly gait,

Chapter XVIII.

Ver. 1. *Land of the two-winged whirring,* symbolical description of Cush *of the Ethiopians,* in the stone inscriptions Miluchi-Meroe (see, on the other hand, xliii. 3), south of Egypt, bounded by the rivers Nile, Astapus, and Astaboras; hence, in fact, situated *beyond* from Palestine. At that time this kingdom had seized Upper Egypt, and was trying, in competition with Assyria, also to assert its authority over Lower Egypt and to strike across into Asia, where it came at once into conflict with Assyria.— צלצל variously explained. According to many: double shadow on two sides, because between the tropics the shadow falls south or north, according to the season of the year (ἀμφίσκιος, Strabo, ii. p. 133); better, after Deut. xxviii. 42 (צְלָצַל, cricket): whirring, alluding to the swarms of insects in the land, but also to its swift warriors overrunning a country in a moment, after the analogy of vii. 18. Ver. 2. They go down the Nile in their light skiffs. יְאֹר, as in xix. 5. The Egyptians themselves so call the Nile, as Homer ὠκεανός. Cf. Diod. i. 19, and the Arabic *bahr.* These, their messengers, the prophet makes use of to

whose land is cut in two by the river. 3. Let all the inhabitants of the world and citizens of earth look up, as when a banner is raised on the mountains; and hearken, as when a trumpet is sounded. 4. For thus has Yahveh spoken to me: Calmly will I look on in my place, when it is burning-hot in the sunshine, when the cloud sheds dew in warm harvest-time. 5. For directly before the harvest, when the bloom is past, and the flower grows into the ripening grape, he lops off the vine-shoots with pruning-hooks, and tears off the tendrils, cutting them in pieces. 6. They are altogether abandoned to the vultures of the mountains and to the beasts of the earth, and the vultures summer upon them, and every beast of the earth winters upon them. 7. At the same time a sacred offering is brought to Yahveh of hosts by the people tall and shining, and by the people feared far and near, the people of harsh mandate and lordly gait, whose land is cut in two by the river—to the place of the name of Yahveh of hosts, to Mount Zion.

send them word.—גמא (Egyptian word), the papyrus-plant, from whose bark writing-material and the lightest skiffs were woven (cf. Job viii. 11, ix. 26).—מורט for מְמֹרָט (Ges. § 52. 2. a. 6), polished, shining, refers to the colour of the skin. Cf. Herod. iii. 20. 114, where the Ethiopians are called *μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων*.—מן הוא (more emphatic than מִמֶּנּוּ), to be taken spatially, not temporally = from him, *i.e.* it is feared where it is and beyond.—קו־קו, according to xxviii. 10, 13, properly measuring-line, then of dictatorial mandate; it sends one after another. מבוסה, properly, trampling down. From King Pianchi's days, about 766 B.C., Ethiopia had been an aggressive nation.—בזא (here only and ver. 7), properly, to split. Cf. the "cutting asunder" of Egypt by canals, Herod. ii. 108. These rivers give the land its distinctive character. Ver. 4. כחם, temporal, as in Gen. xviii. 1.—עָב, construct, like עַב. Ver. 5. קציר, as in xvi. 9. Before the harvest, the vintage, *i.e.* as soon as ripeness shall have begun.—הַתַּז for הַתֵּז, in pause, Ges. § 29. a. 4, from חזז, to strike or cut off, Rabbinical תִּיז. Ver. 6. קִין and חָרָף, here denominative of קַיִץ and חֹרֶף. The division of season is not to be understood physically, but rhetorically. This verse shows that the vintage in ver. 5, as in Josh. iv. 13, means a slaughter, from which a huge field of corpses is left. Ver. 7. שַׁי, offering of consecration and homage, as in Ps. lxviii. 30.—ומעם defines

the first עם (LXX, Vulg. Targ.). Others in the first clause take the nation itself as the offering, which in Zeph. iii. 10 consists of men (Israelites), who certainly are there brought by others (Ethiopians). As to the matter, cf. Ps. lxviii. 32.

Exposition.

The three oracles respecting Ethiopia (ch. xviii.), Egypt (ch. xix.), and these two kingdoms together (ch. xx.), belong to the time of Sargon, who after Samaria's fall measured himself against the great power, Egypt and Ethiopia. In 720 he defeated the Ethiopian ruler of Egypt, Shabak (Seve, cf. 2 Kings xvii. 4), at Raphia, south of Gaza, and tried to extend his sway still farther over Egypt, for which end he garrisoned and held Philistia in strength. Only xxi. 1 is exactly dated, in 711; the other two oracles may be somewhat older.

Ch. xviii. refers to Ethiopia, whose kings for several decades had penetrated into Egypt and ruled permanently (King Shabak, and later Tirhakah, xxxvii. 9, perhaps originally belonging to Upper Egypt, but at any rate regarded as an Ethiopian) in the upper portion of the country, Pathros, with the capital Thebes; whereas in Lower Egypt their influence fluctuated, and native chieftains contended for precedence. According to the testimony of history as well as the description of the prophet, the Ethiopians were a barbarous but fresh, vigorous, and promising people, in contrast with the listless, effeminate Egyptians. But it is by no means true that they are commended in ch. xviii. as allies of Judah against Assyria, and that until the fall of Ashdod the prophet expected much from them; this is utterly opposed to his leading principles, xx. 5, xxx., xxxi. On the contrary, in xviii. 1 he utters a woe against this nation, which is not to be treated lightly. He expects them to be harassed and humbled by the Assyrians. Their falling into great straits is the precondition of the change which comes over their self-exalting disposition in consequence of Yahveh's judgment upon Assyria (like the change in Moab, xvi. 1 ff.), and which is expressed by this proud and formidable nation humbly bringing its offerings to the temple at Jerusalem. The poetical description of the people and land of Cush is impressive and significant. It is called a nation that sends its messengers everywhere by water,

plainly with imperious mandates, as far as the Nile reaches, and so to the Delta, whence these emissaries, without doubt, came to Jerusalem in the prophet's days, in order to use Judah as a bulwark against the foe. These proud, tall foreigners, of imposing beauty, will appear again as servants of Yahveh! Even now Isaiah in poetical language gives charge to these ambassadors of the Ethiopian power: Let them go to their people and excite their interest beforehand, for a moment is approaching that will and ought to make sensation throughout the world (ver. 3). After the Lord has waited long enough for the harvest to ripen, He will hold a sanguinary harvest-festival, of course on the Assyrians who are trampling His land underfoot, and thus prove Himself to be the true Lord of the world's history. Vv. 4 and 5 picture beautifully how Yahveh looks on apparently inactive during the growth of the enemy's arrogance; He is like a husbandman who does nothing but rejoice while sunshine and dew ripen the harvest, waiting calmly for the hour of reaping—He knows when it is time for this. And the judgment will be such that even distant Ethiopia will not refuse Him its homage. Here also beautiful light is cast on the divine mission-plan, to which the catastrophes of the world's history must finally minister. See a prelude of the fulfilment in 2 Chron. xxxii. 23; yet the oracle is not exhausted in such acts of homage. "Any one who takes pleasure in evidences of the fulfilment of such prophecies in later history, may find them in Acts viii. 26 ff., and still more in the circumstance that Abyssinia is to-day the sole considerable Christian State of the East" (Gesenius). But the ultimate fulfilment is part of that of Isa. ii. 2 ff.

7. *Respecting Egypt*, ch. xix.

XIX. 1. Oracle respecting Egypt. Behold, Yahveh sweeps along upon a swift cloud, and comes to Egypt: and the idols of Egypt quake before him, and the heart of Egypt melts within it. 2. And I stir up Egypt against Egypt, so that

CHAPTER XIX.

Ver. 1. *On a swift cloud*, cf. the cherub, Ps. xviii. 10. He proceeds to exert His judicial energy on the land and its idols (see on ii. 8) as formerly (Ex. xii. 12). Ver. 2. God spurs on (ix. 10) the Egyptians against each other. Lower Egypt was

they fight each other, every one his brother, and every one his comrade; city against city, kingdom against kingdom. 3. And the spirit of Egypt is made empty within it; and I will confound its counsel: and they shall consult the idols, and the mutterers, and departed spirits, and fortune-tellers. 4. And I will deliver Egypt into the hand of a harsh commander; and a strict king shall rule over them, is the oracle of the Lord, Yahveh of hosts. 5. And the waters shall fail from the sea, and the river is parched and dried up. 6. And the rivers shall spread stench; the canals of Egypt become wasted and dry up, reed and rush wither. 7. The meadows by the Nile, at the mouth of the Nile, and every sown field of the Nile, wither, vanish, and are no more. 8. Then the fishers mourn, and all who cast hook into the Nile-stream are sad, and they who spread the net upon the face of the waters pine away. 9. And they who work at combed flax, and they who weave

then split up into a number of petty kingdoms, having their centre in cities like Tanis, Memphis, Sais, etc., only temporarily acknowledging the supremacy of a Pharaoh, and facilitating by their dissensions the encroachments of the Ethiopians and Assyrians. Psammetichus I. (666) was the first again to unite the whole kingdom under strict rule (*Maspero*, p. 376 f.). Ver. 3. The *spirit*, meaning here intelligence (cf. xi. 2), is made completely empty (cf. Jer. xix. 7), so that nothing remains. בלע, see on iii. 12. אטים, mutterer, from אטט, after the Arabic *to mutter*, rumble (of the stomach, new harness, etc.), reminds of ventriloquists, whose sounds are regarded as demonic voices. See on viii. 19. Ver. 4. סגר=סכר, Piel and Hiphil. Ver. 5. ים of the Nile, as in xviii. 2. נשתו, either Niph. from שתת, or better, after Jer. li. 30, Niph. of נשת. Ver. 6. The Hiph. האזניחו, perhaps formed from a noun אֶזְנָה, stinking. מצור, as in 2 Kings xix. 24; the singular probably refers to Lower Egypt. Ver. 7. ערות (here only, sing. עֶרָה, bare, open place) refers to meadows, which are most luxuriant at the mouth of a stream. —מזרע (here only), a piece of land sown with seed. Egypt itself was a granary to foreign lands (xxiii. 3). Ver. 9. As Egypt's river abounded in fish (Herod. ii. 93), so the land, so far as it was fertilized by the river, always produced much *flax* (and wool), which was dressed with wooden combs and made into stuff, with which the priests especially were clothed.—שריקות, Delitzsch takes as accus. of manner: by means of repeated careful combings.—חורי (Ges. § 87. 1*c*) embraces more

white cloth, are put to shame. 10. And the pillars of the land are crushed, and all the day-labourers are heavy-hearted. 11. Truly the princes of Zoan are fools, the wisest of Pharaoh's counsellors—their counsel is stupid; how will ye say to Pharaoh: "I am a son of the wise, a son of the kings of old"? 12. Where, pray, are thy wise ones? Let them declare to thee, and know what Yahveh of hosts has purposed respecting Egypt. 13. The princes of Zoan have become fools, the princes of Noph are self-deceived; and they who are the corner-stone of its tribes have led Egypt astray. 14. Yahveh has brewed a spirit of giddiness in it, so that they mislead Egypt in all its work, like as a drunkard staggers about in his vomit. 15. And there is for Egypt no act, which head and tail, palm-branch and rush, might perform.

16. On that day the Egyptians shall be like women, and tremble and shake before the swinging of the hand of Yahveh

generally the *white cloth*, especially woollen, which is called in Æthiopic *harir*, as white; cf. also Arabic *harir*, white silk. Ver. 10. The *pillars* of Egypt (only plur. from sing. שֵׁת) are its princes, to which highest class the lowest is added so as to include all, as in ver. 15.—אֹנְמִי, sorrowful, here only, sing. אֹנֵם. Ver. 11. *Zoan*, Egyptian *Taan*, to-day *Ssân* = *Tanis* (Num. xiii. 22), situated in lowermost Egypt, the chief city of the Hyksos and several rulers of the new kingdom, was also then the seat of a Pharaoh, who professed to be a successor of the old kings, but only possessed a shadow of the former power, and whose ministers had inherited just as little of the famous political wisdom of former ministers, although they boasted of kingly descent. Ver. 13. *Noph* = *Memphis*, see on Jer. ii. 16.—פִּנָּה, corner, corner-stone (cf. xxviii. 16), the moral supports (similar figure in ver. 10) of its tribes, *i.e.* in Egyptian *of the districts* (Targ.) out of which the kingdom grew, and into which it had now again been split up (not = castes, against Delitzsch). Ver. 14. The Lord *mixed* within the land (the vessel) a spirit of giddiness (noun here only, from עָוָה, to turn), like an intoxicating drink. More precisely, the wise priests and statesmen, who are the subject of והתעו, are to be viewed as the vessel. The victims of this leading astray are the Egyptians in general, who, in consequence of the drink, stagger blindly and helplessly in their own filth; cf. xxviii. 7. Ver. 15. Moreover, they (high and low) are in consequence deprived of all strength. The sentence means either that no one longer does anything

of hosts, which he swings against them. 17. And the land of Judah shall be a terror to Egypt; as often as one mentions it before it, it will shake because of the purpose of Yahveh, which he purposes concerning it. 18. On that day five cities shall be in the land of Egypt, speaking the language of Canaan, and swearing to Yahveh of hosts—Ir-ha-Heres shall one (of them) be called. 19. On that day an altar shall stand to Yahveh within the land of Egypt, and an obelisk on its border to Yahveh; 20. and they shall be a sign and a witness for Yahveh of hosts in the land of Egypt. For they shall cry aloud to Yahveh because of oppressors, and he will send them a deliverer and a champion, who will rescue them. 21. Then Yahveh makes himself known to the Egyptians, and the Egyptians know Yahveh on that day; and they serve with sacrifice and meat-offering, and vow vows to Yahveh and perform them. 22. And Yahveh smites Egypt, smiting and healing; and when they return to Yahveh he is entreated for them, and heals them. 23. On that day a highway shall go

effective, or that nothing is done by all in common, and therefore successfully. Ver. 17. חנא, Aramaic for חנה (from חנג, to spring up; here in terror). The mere mention of the land of Judah, bringing to remembrance its God, terrifies them, because they have felt Yahveh's hand so heavily; all this meantime lies hid in God's counsel. Ver. 18. נשבע ל, cf. Zeph. i. 5, to give oneself completely up to any one by oath, to publish oneself as belonging to him by swearing by him; somewhat differently in 2 Chron. xv. 14, to swear fidelity to any one.—הֶרֶס, pulling down, must be a play upon a city-name, and indeed upon עִיר הַהֶרֶס, the "sun-city" (as some codices read) = Heliopolis, the Biblical בית שמש (Jer. xliii. 13), usually in Egyptian *On* (Gen. xli. 45), which name Ezek. xxx. 17 similarly modifies into *Aven*. The Isaianic modification proclaims the impending destruction of the present splendour; see on Jer. xliii. 13.—LXX read עִיר הַצֶּדֶק, perhaps in honour of the Jewish temple built by the high priest Onias at Leontopolis in the district of this city, and built indeed with allusion to the prophecy, Jer. xix. 19. See Joseph. *Antiq.* xiii. 3. 1–3; *Wars*, vii. 10. 2, 3. Ver. 19. An *obelisk*, in Egyptian style, such as were especially to be seen in Heliopolis, but proclaiming the glory of Yahveh. Ver. 20. The altar will be a *sign*, the obelisk a *witness*, for the Lord. Ver. 21. עבד, in worship, with accus. of the offering, also in Ex. x. 26.—They make vows, and perform them as a sign that

from Egypt to Assyria, and Assyria has intercourse with Egypt, and Egypt with Assyria, and Egypt shall serve along with Assyria. 24. On that day shall Israel be the third to Egypt and Assyria, a blessing in the midst of the earth, 25. Yahveh of hosts blessing it, and saying: Blessed be thou, *my people, Egypt, and the work of my hands, Assyria, and my inheritance Israel!*

they have been heard. Ver. 23. עבדו (plural!), in the same sense as in ver. 21. He whom they serve can in the context only be Yahveh. The versions and Hitzig take את as sign of accusative. Ver. 24. A *blessing*, as in Gen. xii. 2 f., *i.e.* mediator of the divine blessing. Cf. the patriarchal promises, Gen. xxii. 18, xxvi. 4, etc. Ver. 25. ברכו. The suffix refers to Israel, in whose blessing God includes these peoples, assigning to them Israel's other predicates. Else the suffix must be taken distributively, "blesses it," *i.e.* every one. Egypt receives a name of honour belonging to Israel (Hos. ii. 3); Assyria is called the work of Yahveh's hands, as a people which He has prepared with fatherly care (cf. lxiv. 7). Israel is called God's inheritance, His proper home on earth (Deut. iv. 20).—Whereas xix. 1–15 bears such distinct marks of Isaiah's style that the isolated critical attacks upon it seem altogether too arbitrary, some think that there is more reason for denying vv. 16–25 to be Isaiah's. But the reasons alleged by Hitzig and others for this are untenable. See their refutation, especially in Knobel.

Exposition.

Contents of ch. xix. Yahveh's Purpose concerning Egypt: 1. Judicial Visitation of this Country, vv. 1–15. 2. Its beneficial Effect, vv. 16–25; *a.* the salutary Terror of Egypt, ver. 16 f.; *b.* Egypt's First-fruits, ver. 18; *c.* Acknowledgment of Yahveh in Egypt, vv. 19–22; *d.* Brotherly Relation of the Great Powers in Yahveh's service, vv. 23–25.

This oracle, uttered about the same time as ch. xviii. (see there), applies to Lower Egypt, which was the prize at stake in the rivalry between Ethiopia and Assyria, and only retained a shadow of its former greatness. Just then, indeed, it was rejoicing in a momentary freedom or independence, the Ethiopian power having been broken for once by Shabak's defeat, and the Assyrians being otherwise engaged. Isaiah foretells for Egypt a series of misfortunes which will smite it blow upon blow, Yahveh inflicting judgment on it, as He did

once under Moses. The aim of God's purpose is told in vv. 16–25, without which section the Isaianic oracle would be a torso (see on ver. 25). He will compel Egypt to acknowledge His majesty, and this will go on step by step, until it is consummated in the salvation of the land and the whole world.

XIX. 1–15. The plagues, with which Yahveh this time bursts in upon the old kingdom of the Pharaohs, to overturn its gods and take the dominion to Himself, are first of all political conflicts within the land (see on ver. 2). Here the utter absence of prudence in a nation forsaken by its gods (ver. 3) comes to light, and the strife of civil wars ends finally in the establishment of a severe dictatorship (ver. 4). There is nothing to intimate that a foreign (Assyrian) one is meant; the emphasis lies on this, that the numerous petty kings and chief cities, as well as the nation that had outgrown the hard yoke of the Pharaohs, will again perforce bow to the sceptre of a despot. This takes place soon enough under Tirhakah, the Ethiopian prince (694–688 B.C.), and still more obviously under Psammetichus I. (from 666 B.C.), who put an end to the petty States, and by means of mercenary Greek troops maintained an autocracy, which became more and more oppressive under his successors. He himself, indeed, ruled splendidly in the old style of the Pharaohs; but yet, by recklessly introducing foreign and driving out native population, he helped on the dissolution of Egyptian customs.—But this bad political outlook is not all. The Lord will also undermine the immense wealth of the land by drying up the Nile, the source of its flourishing agriculture and industry (vv. 5–9), which threat was already fulfilled partially in connection with the ceasing of a regular government, and in greater extent in the course of centuries. How stupid and feeble, in contrast with the plan of Yahveh whom they know not, are the present princes and wise men of the land, whose wisdom—itself by God's decree a plague—is a spirit of error and confusion, dragging the whole land lower and lower, because rulers and subjects are unable to unite in common action, but aimlessly hinder and ruin each other!

XIX. 16–25. On that day, *i.e.* at the time when they are smarting under the Lord's blows, as stated above, an indescribable panic will seize the Egyptians, as formerly in the time

of Moses, so that the mere mention of the name of Yahveh, nay, of the land of Judah, where this God dwells, will suffice to fill them with terror (ver. 16 f.). But notwithstanding this, the worship of Yahveh will make progress in their land. First of all, five cities in the north-east of the land, where already many Semites and Israelites are settled, without doubt by means of this diaspora will accept their creed as well as their sacred language and whole manner of life. In this very Pentapolis, perhaps as its head and centre, is found the old and famous seat of sun-worship, the place of the god Ra, Heliopolis, here called with a play of words "city of pulling down," because its idolatrous pomp was then sunk in ruin. Ver. 19 again, with its "on that day," which is only fixed by the context, brings to view another stage, in which an altar of Yahveh will form Egypt's central sanctuary, and on its border an obelisk dedicated to Yahveh will stand as a sign to show to whom the land belongs. The altar and the obelisk are speaking witnesses, pointing both to God's retributive hand experienced in the past and to the grace which it is experiencing at present. For the Lord's relation to converted Egypt is told in vv. 20*b*, 21 f.: He will succour them as He did Israel in the time of the judges, if they call on Him in distress (ver. 20*b*); the knowledge of the Lord, so often missing in Judah-Israel, will then characterize Egypt, which gladly accepts God's revelation offered to it, giving it expression in all the forms of Israelitish worship, and especially in thankful payment of vows made on the hearing of prayer (ver. 21). And although the nation still remains sinful, God will not again destroy it, but will punish it with the discipline of love, as He has hitherto dealt with Israel (ver. 22). Then, too, the deadly enmity between Assyria and Egypt, from which Judah, hemmed in between the two, has so much to suffer, will cease. A commodious road without bar and obstructing forts will join the two kingdoms, and invite to friendly visits and brotherly converse, while the two will serve Yahveh in Jerusalem. Thus will Israel, in which they meet, be the third in the league beside these great powers, and in keeping with its original destiny minister God's blessing to both, the Lord including the two in His blessing, and distributing His fatherly love among all three.

Here the elevation of Isa. ii. 2 ff. is again reached, nay, transcended, by this equalizing of Yahveh's relation to the nations. When the special representative of the world-power, the hereditary foe, Egypt, and the principal foe against whom Isaiah's message had to contend, Assyria, appear side by side with the people of God as members of one great league of peace and blessing, then the whole earth has become the Lord's, and the New Testament goal is reached, whose prelude runs: Glory to God in the highest, and peace upon earth, goodwill to men! If, then, the idea of the prophecy goes far beyond the historical significance of Egypt, the fulfilment also is not to be sought in the narrow setting of that history. Yet the judgments upon the land did not fail; and the penetrating of the Jewish people and its doctrine of God into Lower Egypt was of the greatest moment, not only for that country, but also for the development of God's kingdom.

8. *Against Egypt and Ethiopia*, ch. xx.

XX. 1. In the year that the Tartan came to Ashdod, when Sargon king of Assyria sent him, and he made war on Ashdod and took it; 2. at that time spake Yahveh through Isaiah, son of Amoz, thus: Go and ungirdle the covering from thy

Chapter XX.

Ver. 1. *Tartan*, as in 2 Kings xviii. 17, title of the chief commander in the Assyrian army.—*Ashdod*, important Philistian fortress, commanding the army-route to Egypt, and therefore besieged by Sargon (Assyrian *Sarrukin*) the conqueror of Samaria (see on 2 Kings xviii. 9 f.). Sargon had already, in 720 B.C. (two years after the fall of Samaria), conquered the Philistines along with the Egyptians (King Shabak) at Raphia, but especially at that time had to do with Gaza. Ashdod revolting, he marched against it in 711, when he conquered the city and again humbled Egypt and Ethiopia. The Ethiopian king surrendered the king of Ashdod who had fled to him, and sued for peace. Ver. 2. בְּיַד, by means of (often in the prophets). This statement prepares for ver. 3, like the exact definition of time, ver. 1. The proper divine message, symbolically prefigured by Isaiah before, followed in the year of the capture of Ashdod.—שַׂק seems here, in reference to the prophet's usual ascetic clothing, to signify a hairy mantle, such as Elijah wore; cf. Rev. vi. 12. *Naked*, in the sense of John xxi. 7; Mark

loins, and unloose the shoe from thy foot; and he did so, going about naked and barefoot. 3. Then spake Yahveh: Like as my servant Isaiah goes about naked and barefoot three years, a sign and portent against Egypt and against Ethiopia, 4. so shall the king of Assyria lead away the captives of Egypt and the exiles of Ethiopia, youths and old men, naked and barefoot and with buttocks uncovered—a shame of Egypt. 5. And one is dismayed and ashamed of Ethiopia, which is their hope, and of Egypt with which they make a show. 6. And he who dwells on these coasts will say on that day: Behold, so it fares with our hope, to which we fled for help, that we might escape from the king of Assyria; how then should *we* escape?

xiv. 52, *i.e.* without upper garment. Ver. 3. *Sign* and *portent*, as in viii. 18. Ver. 4. וחשופי, construct, Ges. § 87. 1*c*. Ver. 5 f. Isaiah has especially his countrymen in view, who were still hoping that Egypt and Ethiopia would keep Assyria in check (chs. xxx., xxxi.).—מבטם, object of their confident expectation. Ver. 6. "These coasts" = Palestine, Philistia, Judæa, etc. The Philistines especially used to look to Egypt, and, when necessary, flee thither from the Assyrians. Now they stood utterly helpless. The advance of the Tartan is here still impending.

Exposition.

A symbolical action, the only one related of Isaiah, is directed in ch. xx. against the two kingdoms considered in chs. xviii., xix. This oracle belongs to the time of Sargon (ver. 1), who attacked Philistia to pave the way for himself to Egypt and Ethiopia; and it belongs specifically to the year of the fall of Ashdod, which as the key of Egypt that monarch despatched a special expedition to bring under his power (see on ver. 1). But according to ver. 3 the symbolical action seems to have been preparing for the oracle three years; the oracle was first uttered a short time before the catastrophe. During this time the prophet appeared, perhaps when he entered on prophetic work, in the garb of a captive. The sign, which recalls Ezekiel's manner (cf. especially ch. xii.), is simple, but expressive and doubly significant, when we remember that at that time, as vv. 5, 6, and chs. xxx., xxxi. show, Isaiah's fellow-countrymen were looking to Egypt and

Cush for deliverance. Their help failed; Ashdod fell, shamefully deceived; Ethiopia submissively delivered up the king of Ashdod. What is further threatened in ver. 4 only took place later under Esarhaddon and Assurbanipal, who conquered Egypt.

9. *Against Babylon*, xxi. 1–10.

XXI. 1. Oracle respecting the desert of the sea. Like storms in the south-land driving along from the desert, it draws near from a terrible land! 2. A hard vision is declared to me: The deceiver deceived and the waster wasted—Go up, O Elam, besiege, O Media! To all the sighing for her I put an end. 3. Therefore are my loins full of pain, pangs have seized me, like the pangs of a travailing woman. I writhe in

Chapter XXI.

Ver. 1. *Desert of the sea*, ominous periphrasis for Babylon (cf. xviii. 1, xxi. 11, xxix. 1, xxx. 7), is thoroughly Isaianic; the deep plains of southern Babylonia were also called by the Assyrians, according to the inscriptions, "sea-land," *mât tiâmtiv* (Schrader), because the abundant waters, especially the Euphrates, before the construction of the dams, made the wide expanse like a sea (Herod. i. 184), and even later these waters might just as much as the Nile be called a sea, cf. Jer. li. 13.—The *south-land*, according to Hebrew idiom, the south of Judah. Thus the seer is in Jerusalem, not Babylonia.—לחלוף, according to Ges. § 132. a. 1; Eng. ed. § 129, properly : to be about to sweep along. Contrary to the accents, ממדבר is to be joined therewith. —The land of Babylon's conquerors is called *terrible*, as the seat of an untamed people, cf. xiii. 7 f. Ver. 2. Since בגד does not mean to plunder, it is better to refer the two clauses to the Babylonians, who harass all nations by craft and violence, on which account sighing for them (אנחתה with suffix, although written without Mappik, according to Masoretes) mounts up to heaven.—*Elam* (cf. xxii. 6), Assyrian *Ilamti* (Gen. x. 22; cf. Jer. xxv. 25), east of the Tigris, stood in the same relation to Assyria and Babylonia as Media (see on xiii. 17); despite Joseph. *Antiq.* i. 6. 4, it is by no means identical with the Persians, although corresponding geographically to the later Persian province of Susiana. The Aryan Persians remain here as yet concealed behind the ancient, well-known Media and Elam. עלי, assonance with עֵילָם.—צורי, *milra*, for the sake of rhythm. Ver. 3. Cf. xiii. 8. Ver. 4. *My longed-for twilight-hour*,

order not to hear, I am stunned with terror that I cannot see. 4. My heart reels, horror has disquieted me, my longed-for twilight hour he has made a trembling to me. 5. Cover ye the table forsooth, spread the carpet, eat and drink forsooth! "Arise, ye princes, anoint the shield!" 6. For thus has the Lord said to me: Go, place the scout, let him announce what he sees; 7. and when he sees a troop of horsemen in pairs, a troop of asses, a troop of camels, and has listened with most eager listening, 8. let him cry: "A lion!"—On the watch-tower, O Lord, I stand continually by day, and I have been set on my watch all the nights, 9. and—Behold a troop of mounted men, riders in pairs! Then he answered and said: Fallen, fallen is Babylon, and all its images of gods he has dashed to the ground. 10. Thou, my threshed and winnowed (people), what I heard from Yahveh of hosts, the God of Israel, I have made known to you.

the quiet, otherwise so welcome evening, usually bringing rest, is now to the seer, to whom such terrible things have been announced (ver. 2), an hour of anguish, since he dreads seeing more of the fearful judgment. Ver. 5. In an evening, when the Babylonian princes are reclining at table, the news of the attack will come.—צפה צ', usually, "one arranges the watch," which is little suitable here; better, after Hitzig, one spreads the carpet, namely, to lie down on it comfortably; cf. צָפָה, to cover, and Talm. צִיפָּא, צַפְתָּא, *mat.*—The *anointing of the shield* (2 Sam. i. 21) was to prepare for close conflict, when the shields should be bright and smooth to turn aside the darts, cf. xxii. 6. Ver. 7. רכב, mounted troop; then a more exact description, a pair of riders, *i.e.* riders on horseback in pairs. The asses and camels serve the foe coming from a distance for transporting, not only baggage, but also persons. The Medes and Elamites had horses, asses, and camels in great numbers, as later the Persians (xxii. 6; Herod. i. 80, iv. 129). Ver. 8. The correct exposition depends on joining ויקרא אריה to the foregoing (contrary to the Masoretes and commentators): he shall cry, A lion is coming! an alarm such as shepherds used; cf. xv. 9. Thus ver. 7 is conditional, "and when he has seen a troop, . . . and listened with eager attention, whether it is coming nearer, then he cries" = then he shall cry. Ver. 9. *He has dashed*, namely, the foe or God, although the latter is the speaker. Ver. 10. My "threshing," *i.e.* my threshed, downtrodden people, cf. xxviii. 28. בן גרני, synonymous therewith, cf. Deut. xxv. 2.

EXPOSITION.

The oracle respecting Babylon, xxi. 1–10, shares in a critical respect the lot of chs. xiii., xiv.; see on this xiii. 1, note. But whereas most critics ascribe it to an exilian prophet prophesying at the beginning of the rise of Cyrus the Persian king, the references to the three oracles following favour Isaiah's authorship; and in this case the oracle is to be put in the later days of Hezekiah, when the prophet was assured of the impending Babylonian exile. He here comforts the much-tried believing Church with the fall of Babylon, which will not fail, but be effected by Elam and Media. But he has received news of this world-startling event in different acts, which are sketched with dramatic vividness. First of all, in contemplating Babylon's treachery and violence the certainty grows upon him, that the avengers are already appointed in those two kingdoms (ver. 2). In expectation of what must come next, full of the most anxious solicitude, he is himself, so to speak, a woman pregnant with ruin, whose birth must needs be full of pain; to this the indifference of the pleasure-loving princes of Babylon forms a contrast, ver. 5; in the very midst of a carouse they are startled one evening by the bursting in of the foe; such a surprise is spoken of also in Jer. li. 39, 57, and according to history it occurred in fact, see Jer. li. Whilst the generals are fearing no harm, the prophet receives instruction instead of them "to set a scout," who is to raise the alarm when he descries a troop of horsemen, asses, and camels—plainly the approaching Medes and Elamites. Of course the prophet himself is to be the watcher, to see on his prophetic watch-tower things still invisible to the ordinary eye. He waits long there without moving before the sight offers itself to him (ver. 8); then it suddenly appears; horsemen in pairs, etc. (the whole series is not given), and he announces it to Him who has set him to watch, therefore to the Lord. The Lord answers: Fallen is Babylon, *i.e.* the fall of the imperial city is already accomplished fact for God, as in Rev. xiv. 8. Let the crushed people of Israel encourage itself by this revelation; what the prophet has witnessed also gives it a sign,—when Elam and Media advance against Babylon, its fall is not far off.

10. *Against Edom*, xxi. 11, 12.

XXI. 11. Oracle respecting the "Stillness of the dead." One cries to me from Seir: Watcher, how far is it in the night? Watcher, how far is it in the night?

12. The watcher has said: "The morning is coming, and also the night—if ye will ask, ask, come again."

Ver. 11. *Dumah* often occurs as name of place; especially of an Arabian tribe and place (Gen. xxv. 14). Here, on the other hand, it is a symbolic name (as in xxi. 1, xxii. 1), chosen for the sake of rhythm with Edom and of its gloomy signification. Despite Jerome, there is no proof of an Edomite Dumah. *Seir*, here synonymous with Edom. מה, what = what time is it in (partitive, מן) the night? Ver. 12. *The watcher has said*, speaking objectively, just as in ver. 6 the prophet speaks of himself in the third person. When a new night begins with the morning, the possibility of a clearing up is again postponed for long. Let them come to ask again, if they are not terrified. The forms chime and rhyme in a singular manner (בעה for שְׁאַל, אתה for בוא; cf. also Ges. § 75. a. 4).

Exposition.

A brief utterance, affording no glimpse of light for a long time to Edom, however impatiently they wait there for better days. They ask the prophet, who is peering out into the future like a scout, as in vv. 6–8, what time of the night it is, in the sense of Luther, "Watchman, is the night near gone?" But they receive the comfortless news that, although as to time day is coming, for them meanwhile no light is to be looked for. The occasion of the oracle is unknown. The general meaning is to the effect, that Edom can look for no such hopeful daybreak as Israel, but even promising epochs leave it in darkness.

11. *Against Arabia*, xxi. 13–17.

13. Oracle respecting Arabia. In the bush ye must lodge at eventide, ye caravans of Dedanites! 14. Bring water for

Ver. 13. The second בערב means "at eventide," after Ps. xxx. 5, but perhaps originally so vocalized as to play upon *Arabia*, in which sense the inscription puts this catchword at the head. Arabia is a collective name for a group of Bedouin

the thirsty one, ye dwellers in the land of Temah! Carry to the fugitive the bread belonging to him! 15. For they are fled before swords, before the drawn sword and the stretched bow and the pressure of battle. 16. For thus has the Lord said to me: Within a year's space, like the years of a hireling, all the glory of Kedar shall have vanished. 17. And the remaining number of the bows of the Kedarene warriors shall be few; for Yahveh, the God of Israel, has said it.

tribes, see on Jer. xxv. 24, and grew more and more general (cf. xiii. 20). The *bush* is not referred to as a refreshing wood, but as an impassable thicket, where the caravans have strayed from the road. *Dedanites*, a Keturæan tribe, after Gen. xxv. 3, dwelt in the vicinity of Edom, came into contact with the Israelites by its caravan-journeys (to Damascus). Ver. 14. The dwellers in *Temah* (Ishmaelite tribe, after Gen. xxv. 15), friendly with the Edomites, in northern Arabia on the borders of the Syrian desert, are called upon to refresh the scattered ones. The best reading is קַדְּמוּ (LXX). Others take both verbs as perfects, Ges. § 76. 2*c*; cf. with the form הִתִּיו, also in ver. 12. Ver. 16. See on xvi. 14.—*Kedar*, Ishmaelite tribe, after Gen. xxv. 13. The single tribe stands everywhere here in poetical isolation for the whole family. Ver. 17. *Bow*, as weapon of the גִּבּוֹרִים, men capable of bearing arms.

Exposition.

The glance at Arabia, xxi. 13–17, forms a companion-piece to the foregoing oracle. The trading Bedouin tribes will soon be involved in the same suffering by the Assyrian invasion which threatens their trade-route. At eventide Isaiah in spirit sees these caravans, so far as they have escaped from the sword, wandering in the wilderness far from the road, and seeking some friendly tribe to show mercy to the famished ones. For their well-armed escorts will be no match for such a foe. There is no reference to an inroad of the latter into Arabia; it is otherwise at a later epoch, Jer. xlix. 28 ff. There is no longer any means of showing how much the Arabians suffered from the Assyrians. But at all events, according to the inscriptions, certain tribes of them were subdued and made tributary by Sargon and Sennacherib. In Herodotus, ii. 141, Sennacherib is expressely called "King of the Arabians and Assyrians."

12. *Against Jerusalem*, xxii. 1–14.

XXII. 1. Oracle respecting the Valley of Vision. What ailest thou then, that thou art gone up together on the house-tops, 2. thou uproarious, tumultuous city, thou unruly stronghold? Thy slain ones are not pierced by the sword nor fallen in battle. 3. All thy chief ones fled together, without bow they let themselves be bound; all those of thy people who were overtaken were chained altogether, they fled far away. 4. Therefore I said: Look away from me that I may weep bitterly; urge me not, to comfort me for the desolation of the daughters of my people. 5. For the Lord, Yahveh of hosts, has a day of overthrowing, and treading down, and confusion in the *Valley of Vision*, undermining the main walls, so that there is loud lament unto the mountains. 6. Yet Elam loaded the bows on a troop of men, well mounted, and Kir made

Chapter XXII.

Ver. 1. *Valley* of the prophetic *vision*, Jerusalem is called symbolically in the heading and ver. 5, as the place from which Isaiah takes his survey of the nations. Therefore this "burden" stands among the oracles relating to foreign nations, with which it has much in common as to form. Jerusalem may be called *valley*, because girt round by higher hills, Ps. cxxv. 2; cf. Jer. xxi. 13.—כֻּלָּךְ, rare suffix, Ges. § 91. 1. a. 2; Eng. ed. § 89. They mounted the roofs when there was something to see, like a foreign army, etc. Thomson, *Land and Book*, p. 41. Vv. 2*b* and 3 are intended to bring home the disgrace of the humiliation suffered, which was again forgotten by the frivolous city. They were conquered without battle, their troops letting themselves be captured or fleeing far away *without bow*, i.e. without using them. Sennacherib's troops found no serious resistance in Judæa, 2 Kings xviii. 13. נִמְצָא, as in xiii. 15.—מִרְחוֹק, as in v. 26, xxiii. 7. Ver. 4. Daughters of my people, genitive of apposition, see on i. 8. Ver. 5. קַרְקֵר, Pilpel of קוּר, to dig, *funditus evertere*, imitates the crashing of the battering-ram. קִר, written defectively, as in the Moabite inscription of Mesha. שׁוּעַ, like שָׁוְא, Ps. v. 3. Cf. the scenes in Joseph. *Wars*, v. 6. 4, and vi. 5. 1. The Lord has, *i.e.* in readiness, as in xxviii. 2. Ver. 6. Elam, see on xxi. 2, was at that time an Assyrian province, and furnished Sennacherib's army with its bow-carrying horsemen (cf. xxi. 7); just so *Kir*, according to 2 Kings xvi. 9, an

bare the shield. 7. And so the pick of thy valleys was filled with mounted troops, and the horsemen took position towards the gate. 8. And he lifted the covering of Judah, and thou lookedst on that day to the armoury of the forest-house. 9. And you examined the rents of the city of David, that they were many, and provided for the water of the lower pool: 10. and you numbered the houses of Jerusalem, and tore down the houses to strengthen the walls. 11. And you prepared a reservoir between the two walls for the waters of the old pool; but you looked not to him who provided it, and regarded not him who long ago prepared it. 12. And the Lord, Yahveh of hosts, called on that day to weeping, and

Assyrian province, usually united with the river Kur = Cyrus, flowing from the Caucasus into the Caspian Sea. Since, however it is questionable whether this district was then subject to the Assyrians, it is better to think of a Median territory. *Made bare the shield, i.e.* made ready for battle, perhaps by removing the leathern cases, cf. xxi. 5. Ver. 7. שתו, with infin. absol., to take post, to take up hostile position, Ps. iii. 6. Ver. 8. מסך, to be understood of a covering over the eyes, according to xxv. 7, so that their vision became free. Where then did they look on seeing the danger? To the armoury! Solomon's "forest-house" served in this capacity, 1 Kings vii. 2 ff., x. 17. Ver. 9. *City of David,* the oldest and strongest portion of Jerusalem, not to be sought with tradition on the western but on the southern spur of the eastern hill (Temple-mount), 2 Sam. v. 7; 2 Chron. xxxii. 5. *The lower pool,* from which the water is gathered (drained off or led away), lay in any case outside the walls like the upper one, vii. 3. The reference may be to the modern "Sultan's pool" west of the city, or better, to the lower pool of Siloah, see on ver. 11. Ver. 10. *Numbered* the houses, to pull down those not needed, and use the material for strengthening the walls. Ver. 11*a* scarcely applies to the "Hezekiah-pool," but rather to the reservoir constructed by this king in the south, in the quarter lying "between the two walls," Neh. iii. 16, pool Asuya = made, artificial pool. The *old pool* in this case is the *lower* one, ver. 9, into which the water was no longer allowed to run. Hezekiah increased the amount of water already existing, according to viii. 6, in this part of the city by his canal passing through Zion, see on viii. 6.—עשיה, suff. sing. fem., like משתיהם, v. 12: who prepared it, namely, the judgment that has now been inflicted. Ver. 12. In such threatening disaster the Lord by His prophet called to penitential sorrow (cf. the

lamenting, and making bald, and girding with garment of mourning; 13. and behold, mirth and joy, killing oxen and slaying sheep, eating flesh and drinking wine! "Let us eat and drink, for to-morrow we must die!" 14. But Yahveh of hosts revealed in mine ears: This offence shall never be forgiven you, until you die, the Lord, Yahveh of hosts, has said.

mourning customs, iii. 24). Ver. 13, infin. absol., pictures the general practice: there was nothing but mirth, etc.; the only effect of the threatening danger was the desire for another spell of enjoyment. Cf. 1 Cor. xv. 32. Ver. 14. Cf. 1 Sam. iii. 14. This godless frivolity the Lord will not forgive them while life lasts. But if no forgiveness or expiation intervenes, the ultimate issue must be death. They have therefore committed mortal sin.

EXPOSITION.

Contents of xxii. 1–14. Reproof of impenitent Jerusalem, which in the time of shameful humiliation and serious danger tries to help itself, and gives itself up to thoughtless enjoyment, instead of turning to God with sorrow for its sins, and seeking forgiveness and help at His hands.

This oracle goes forth against the very city from which Isaiah usually takes his survey of the nations, and even has formal points of contact therewith, especially with xxi. 1–10, so that the prophet placed it in this class of oracles. The whole is generally understood as a picture of an Assyrian invasion still lying in the farther future. But the preterites vv. 1, 3 f., 6, and again 7–14, are scarcely simply "prophetic." That Isaiah in ver. 9 ff. exposes future building projects is just as improbable as that in ver. 14 he describes a sin of thoughtlessness not yet committed as unpardonable guilt. Rather the situation given in the oracle is as follows. The Assyrians have invaded Judah, which deemed itself secure; Judah's troops in the field have fled without serious resistance (ver. 3), so that the mounted troops of the enemy sweep through the Judæan valleys up to Jerusalem, against which, however, they have yet made no serious attempt. In the capital itself, directly the danger was perceived, all conceivable measures of precaution were taken with a view to successful resistance (vv. 9–11). Only the chief thing was neglected, turning to God in deepest contrition, such as events and the voices of

God's true servants loudly summoned to. On the contrary, they tried to gain courage by festive indulgence, amusing themselves, when the first alarm was past, with such spectacles as the excitement of war furnished (ver. 1), as well as with merry carousings in strange contradiction to the dangers of the times (ver. 13). They wished to use the opportunity of enjoying themselves once again before the impending siege brought privation and worse.

The precautionary measures, enumerated vv. 9–11, were carried out by Hezekiah, 2 Chron. xxxii. 2 ff. Thus we have before us the situation of 2 Kings xviii. 13; 2 Chron. xxxii. 1 ff. Between 2 Kings xviii. 13–16 and ver. 17 f. there is plainly a certain interval, longer or shorter, during which a spiritual reformation took place in Jerusalem and in the king himself, so that afterwards a God-trusting resistance was seen instead of shameful homage to the conqueror. This reformation was due to Isaiah. During the first stage, as the present passage shows, he could only sorrowfully reprove his people, who scarcely felt the shameful humiliation they were suffering, instead of being cured by it of their pride, and returning in penitence to Him who could and would lift them up. But his discourse made a deep impression, above all on the susceptible king himself; and as soon as penitence and faith had taken the place of carnal confidence and despair, he was able to give encouragement and comfort. Without such repentance Jerusalem would have been destroyed, as Isaiah said, xxii. 5, which passage shows how wrong it is to assert that Isaiah regarded the city as indestructible. On the contrary, all analogy suggests, that notwithstanding the respite soon announced by himself he did not consider the postponed doom to be abrogated. In our opinion, the present proved one of the most effective of his discourses, piercing deep into the life of his people.

13. *Against Shebna, the House-Steward*, xxii. 15–25.

15. Thus has the Lord, Yahveh of hosts, said: Up, go in to this minister, to Shebna, the house-steward: 16. What

Chapter XXII. 15–25.

Ver. 15. *This minister*, disparaging demonstrative, hinting how little worthy he is of his office. The word, which in itself

hast thou here, and whom hast thou here, that thou hast hewn thee out a grave here? Digging his grave in the height, carving himself a dwelling-place in the rocks? 17. Behold, Yahveh will fling thee away with a man's fling, and seize thee firmly. 18. He will roll thee completely into a coil, (and will hurl thee) as a ball to a land open on both sides. Thither shalt thou go to die, and thither must thy splendid equipages go, thou shame of thy master's house! 19. And I drive thee away from thy post, yea, from thy station he will cast thee down. 20. And it shall come to pass on that day, that I call my servant Eliakim, son of Hilkiah; 21. and I clothe him with thy robe, and gird him with thy girdle, and I give thy authority into his hand; and he will be a father to the

may denote any minister or manager, is more precisely fixed by the relative phrase "who presides over the (royal) house," *i.e.* is minister of household affairs, a dignity belonging to the first minister, xxxvi. 3, xxxvii. 2; cf. 1 Kings iv. 6, xviii. 3, and especially 2 Chron. xxvi. 21, where the next in succession and regent bears the title. The passage recalls the major-domus of the Merovingians. Ver. 16. "And say to him," easily supplied.—He had a high-placed rock-grave hewn out for himself on Mount Zion, where the royal tombs were, as if his remaining in the government till his death were matter of course. The thrice-repeated פה refers to this royal seat, in which, as an upstart, he has no right of possession. The second half of the verse is a parody on Obad. 3, whence also come the poetic, archaic endings of the participles (without proper construct form, Ges. § 90. 3*a*; Eng. ed. § 88). The Hebrews valued a durable rock-tomb; still more the Egyptians, who regarded the houses of the living as merely lodgings, the tombs as eternal abodes, Diod. i. 51. Cf. the rocky tombs in and about Jerusalem. Orelli, *Durchs heil. Land*, p. 150 f. Ver. 17. טלטלה (noun, from the Pilpel of טול) for גבר טלטלת, like a strong stone-thrower with powerful swing.—עטה, after Arabic *ata*, to seize; introductory to the next in ver. 18: will roll thee into a ball; כדור (from כדר), ball, according to others, from דור, which must have had this meaning, and preposition כְּ. The land open on both sides, which thus allows the ball to roll on without hindrance, is the Mesopotamian plain.—שמה תמות, brief phrase for: thither must thou wander and there die.—Observe the antithesis of כבוד and קלון. Ver. 21*a* treats of the official investiture. His *robe* and *girdle* are the insignia of his office.

inhabitants of Jerusalem and to the house of Judah. 22. And I lay the key of the house of David on his shoulder: that he may open and no one be able to shut, and shut and no one be able to open. 23. And I strike him as a nail in a firm place; and he shall be a glorious throne to his father's house. 24. And the whole multitude of his father's house are hung on him, the aftershoots and offshoots, all the small vessels, from the vessel of the bowl to the vessel of the pitcher. 25. On that day, is the oracle of Yahveh of hosts, the nail shall give way, which was struck in a firm place, and it breaks, and the burden that is on it falls down and breaks into sherds: for Yahveh has said it.

Eliakim will in his office show fatherly consideration for the people he has to govern, 2 Chron. xxvi. 21. Ver. 22. The *key*, symbol of the ruling minister, hence laid on the shoulder (ix. 5), with allusion to another symbol of authority (the royal mantle). The power of the keys is more precisely defined as sovereign control over entrance into David's house, *i.e.* over admission into its service. Cf. Rev. iii. 7; Matt. xvi. 19. Ver. 23. The first figure, the nail fastened in a firm place, is explained in ver. 24. The second, the seat of honour, is parallel to it. In the prerogative described in ver. 22, Eliakim will be to his whole family a nail on which they hang, or a throne of honour, on which they sit, since they find admission to office through him. Ver. 24 describes the abuse of this high position, and indeed its perversion for the benefit of one family. It is impossible to apply ver. 25, so closely connected with ver. 24, to Shebna; and unnecessary to suppose, with Delitzsch, that this threat against Eliakim was only issued afterwards, and then added to the oracle. The וְתָלוּ is rather a hypothetic warning to the future holder of the office, at the same time showing the present one how he has forfeited his dignity. The *aftershoot* and *offshoot* applies, like the next figure, which is suggested by the nail, to the whole clan with their multitude (כבוד, heavy crowd) of members and clients of very different degrees of ability.

Exposition.

Contents of xxii. 15–25. Oracle against the minister Shebna, who is informed of his deposition from his office (vv. 15–20), which Eliakim is to receive, yet not irrevocably (vv. 21–25).

Another oracle is attached to the previous one, of about the

same date, perhaps a little older, but in any case belonging to Hezekiah's days, and directed against a particular person. This is the only instance of the kind in Isaiah, whereas in Jeremiah such personal threatenings are often found with very definite predictions. Shebna, the first minister, in title steward of the royal household, in rank the most powerful and influential personage, after the king, in the court and the nation, had shown himself most unworthy of the office in God's eyes by his selfishness, sparing no means for his own advancement, and promoting his own friends to every office; while, on the other hand, he denied the people both justice and mercy. He was also in all likelihood guilty of untheocratic conduct in worship and policy, in which he perhaps thwarted the good intentions of the king. Isaiah tells him that he will not obtain a grave on the royal mountain, where he has already in his presumption prepared one for himself, as if he were sure of power to the end of life; on the contrary, he will die in exile in Mesopotamia. The pious and trusty Eliakim, son of Hilkiah, will by God's direction take his place, and be a genuine father of the people. In this way a quite different family from the one that now fills every office will come into power. But let Eliakim take care! Should he, following in the wake of the prevailing abuses, allow his relatives far and near, even those least worthy, to hang on to him, the day will come when he also will lose the position promised him by God, and he and his kinsmen will fare like his predecessor.—In reference to the fulfilment, it appears from 2 Kings xviii. 18, 26, that Shebna was, in fact, soon deposed from his office and Eliakim put in his place. Shebna, however, then (fourteenth or twenty-sixth year of Hezekiah?) still fills the subordinate office of secretary. We are told nothing about his banishment. A turning to God in consequence of chastisement is not impossible. It remains certain that this peculiar oracle was deemed worthy of a place in Isaiah's book, from which we may infer that it did not "fall to the ground." It stands there as a monument of the courage with which the prophet made known God's decrees to the highest officers of state.

14. *Against Tyre*, ch. xxiii.

XXIII. 1. Oracle respecting Tyre. Howl, ye Tarshish-farers, for it is laid waste, so that there is house no longer, home-coming no longer! From the land of the Chittim it is told them! 2. Become speechless, ye inhabitants of the coasts, Sidonian merchants, seafarers, who replenished thee, 3. to whom came the seed of Shihor on broad waters, the harvest of the Nile, so that it became a mart of the nations. 4. Be ashamed, O Sidon, for the sea, the fortress of the sea, speaks thus: I have not travailed, nor brought forth, nor reared young men, nor brought up maidens. 5. As soon as news comes to Egypt, they tremble at what is told about Tyre. 6. Pass over to Tarshish; howl, ye inhabitants of the coasts!

Chapter XXIII.

Ver. 1. *Tarshish-farers*, ships voyaging to the Phœnician colony, Tartessus, in south-west Spain, see Gen. x. 4; the seamen hear this news from the land of the Chittim, Cyprus (see Gen. x. 4; Num. xxiv. 24), where they touch on the home-voyage: that it, *i.e.* Tyre, their native land, was laid waste, so that no house is left, and thus no access is possible to the homeward-bound mariners; cf. xxiv. 10. Ver. 2. Speechless with horror, the surrounding Phœnicians hear it, especially those who, as seafaring merchants, were accustomed to replenish Tyre with their freights, as explained in ver. 3, and confirmed in ver. 18. *Sidon*, here as in vv. 4, 12, not specifically the city, but a name of Phœnicia taken from the former capital of the country. Ver. 3. שִׁחוֹר, name of the Nile, Jer. ii. 18; cf. also Isa. xix. 7. סַחַר, trade, business; the nations were obliged to obtain from it the Egyptian necessaries of life; it was thus their source of trade. Ver. 4. *Sidon*, see on ver. 2. The first subject, the sea, makes way for a more definite one: the sea-fortress = Tyre, built in part on an island. This New-Tyre formed the strongest part. Poetically, the sea may figure as the mother of such a city. This mother, sea or city, is made childless; it is as if it had never had children; cf. i. 2. Ver. 5. *Egypt* is especially terrified at the fall of Tyre, not only on account of its mercantile, but still more on account of its political, relations. Fortified Tyre often acted as a diversion, preventing the Assyrian and Babylonian armies from penetrating into Egypt. Ver. 6. After the desolating of their country, the Phœnicians will wander forth to the most remote colony.

7. Is this your gladsome one, whose age reached to old times, whom her feet carried far away to settle? 8. Who has inflicted this on Tyre, the dispenser of crowns, whose merchants are princes, whose traders are the most honourable of the earth? 9. Yahveh of hosts has inflicted it, to desecrate all pompous beauty, to dishonour all the honourable of the earth. 10. Pass over thy land, like the Nile-stream, daughter of Tarshish, since there is no longer any girdle! 11. He stretched out his hand over the sea, to make kingdoms tremble: Yahveh issued command against Canaan to exterminate its strongholds; 12. and he said: Thou shalt no longer be overbearing, thou ravished, virgin daughter of Sidon; betake thyself to the Chittim, pass over, even there thou shalt have no

Ver. 7. Is this, now lying in ruins, the far-famed ancient (according to Joseph. *Antiq.* viii. 3. 1, founded 240 years before Solomon's temple) city, so full of joyous life, whose superabundance of strength showed itself in its wandering far away (xxii. 3), in planting firm foot by its colonies in remote lands? Ver. 8. *Dispenser of crowns*, establishing kings in its settlements, Citium, Tartessus, also Carthage at first. כנעניה, plural of כְּנַעֲנִי or כְּנַעֲנִי, in the appellative sense.—נכבדי (cf. iii. 5), the aristocracy of the earth. Ver. 9. Unmistakeably Isaianic in thought and expression. Ver. 10. Tarshish, now freed from the curb of Tyrian domination, may take possession of its land unhindered, like the swelling Nile. Ver. 11 contains the news to be carried to Tarshish of God's work of judgment. He has stretched out His hand to strike (as in xi. 15) over the sea (cf. Ex. xiv. 21) on which Tyre stands; on this symbolical phrase follows the more human one: He set the kingdoms in excitement, and then the more definite one: He summoned (them) against *Canaan* (here in the original sense of the lower Phœnician coast).—לשמיד, syncope, as in iii. 8. מעזניה, its (Canaan's) strongholds, of which Tyre was the chief. On the peculiarly enlarged form with נ, see Ges. § 20. 3. a. 2. Ver. 12. Thou *ravished*, no longer virgin daughter of *Sidon*, seems here to apply, not to the city, but to the people of the Sidonians, *i.e.* Phœnicians, which being not yet driven from its seats, was hitherto virgin.—Citium, in Cyprus (ver. 1), was likewise a Phœnician colony; it was therefore easy to flee there. But even there they will find no rest, because their conqueror stretches his hand there also. Others recall the intractableness and unfriendliness which they will find in that colony. On both, cf. Joseph. *Antiq.* ix. 14. 2, and especially Maspero, *Gesch.*

rest. 13. Behold the land of the Canaanites:* this people is brought to nought; Assyria prepared it for desert-beasts, set up his watch-towers, laid bare its palaces, made it a scene of ruin. 14. Howl, ye Tarshish-farers: for your stronghold is laid waste!

15. And it shall come to pass on that day, that Tyre shall be forgotten for seventy years, like the days of one king. After the lapse of seventy years Tyre shall fare as it is said in the song of the harlot: 16. "Take the lute, make the round of the city, O forgotten harlot; play now finely, sing much, that one may remember thee!" 17. And it shall come to pass, at the end of the seventy years, Yahveh will visit Tyre, so that it shall return to its trade, and play the harlot with all the kingdoms of the world that are on the face of the earth. 18. But its gain and its earnings shall be *holy to Yahveh.* It shall not be stored up and hoarded; for what it (Tyre) gains by trading shall fall to those who dwell before Yahveh, to eat to the full, and for stately clothing.

p. 418. Ver. 13. With the reading בַּשְׁדִים it is scarcely possible to obtain a satisfactory sense and connection. Plainly, some ancient mistake of copyist or reader cleaves to the word. The best reading is Ewald's and Cheyne's, כנענים; yet בַּשְׁדִים (Kleinert) is worthy of notice.—לא היה is reduced to nothing, as in Job vi. 21.—For the desert-beasts (xiii. 21), jackals, etc., see on Jer. l. 39. — The suffix in בַּחוּרָיו or בַּחוּרָיו applies to Assyria. עוררו, from ערר (allied to ערה), poetical: *to lay bare*, to destroy to the foundation. Ver. 15. *On that day*, instructive on the use of this phrase, applying here to a duration of seventy years, during which time Tyre shall be forgotten. This duration of seventy years is compared to *the time of one king*, because its physiognomy is determined by one political domination, and consequently appears to Tyre like the long reign of one king.—*Song of the harlot*, as in v. 1, שירת דודי. Ver. 16. A well-known satirical popular saying. Ver. 17. After seventy years it is able again to pursue its trade, which is compared to harlotry, because bringing them into association with all nations; and, moreover, is unclean, because ministering to the filthy greed and common enjoyment of buyers and sellers, which in the Phœnician slave-trade was the case also in a sexual respect. Ver. 18. *Who dwell before Yahveh's face*, i.e. in the Holy Land around Mount Zion.—*For stately covering* (xiv. 11); עתיק, properly, worthy of honour, originally ancient.

Exposition

Contents of ch. xxiii. Oracle against Tyre: *a.* This capital of the Phœnicians is overthrown by Assyria, vv. 1–14; *b.* But after long desolation it returns to its old position, which it then consecrates to Yahveh, vv. 15–18.

This last "burden" relates to the representative of the world's commerce in the north of the Holy Land, the Phœnician commercial power. This power had a strong bulwark in Tyre, built for the most part in the sea, and presenting almost insuperable difficulties to invaders from the east. The date of this oracle is best put in the time of Salmanassar, who, according to Menander (Joseph. *Antiq.* ix. 14. 2), besieged Tyre and subdued Phœnicia with the exception of insular Tyre, so that Sargon also regarded Tyre as a city under his protection, as appears from one of his inscriptions (Schrader). Certainly Salmanassar was unable to take insular Tyre despite several attempts; but since he subjugated the rest of the land, Sidon included, Sidon could scarcely have been spoken of later as ver. 12 speaks of it. We therefore think that the prophet received his vision at the beginning of that campaign of the Assyrian king. Later also Sennacherib made the Sidonians feel his supremacy (Schrader, i. p. 279), and captured Tyre about 700 B.C. But his son and successor Esarhaddon pursued the king of Sidon, who had revolted, from Sidon as far as Cyprus (cf. ver. 12), where he took him prisoner; he ravaged the Phœnician hill-districts with fire and sword; Sidon was destroyed, its chief men slain, the inhabitants carried off to Assyria, and inhabitants of Chaldea and Susiana put in their place (Maspero, p. 418). Thus the judgment denounced against the land was actually carried out by the Assyrians (ver. 12). At a later time Nebuchadnezzar laboured at the strong insular town of Tyre for thirteen years without corresponding results (Ezek. xxix. 17 f.); whether at last he took it or not, at all events its political greatness was broken from that day, and its importance afterwards was as a commercial city. No doubt as a fortress it again played a considerable part in the history of Alexander the Great, and even in the Crusades, before finally sinking to an utterly

insignificant place, with nothing but its ancient name (Sûr), and its land a barren stretch of coast.

It is clear from what has been said, that here, as in chs. xiii., xiv., the prophetic gaze sees together in one picture what was realized in history *gradatim*. Moreover, the significance of this prophetic glimpse is as little limited to the fate of the Phœnician people here as that of ch. xix. to the lot of Egypt. The importance of the Phœnicians lay in their being the commercial nation of the ancient world, binding the nations together. The animating idea of the first half of the oracle is, that even the glory, power, and position accruing from peaceful trade must succumb to Yahveh's judgment (ver. 9); the second half assigns to worldly commerce a positive, active co-operation in glorifying the people of God, so giving it a place in God's kingdom upon earth. Thus this chapter supplies a valuable contribution to Isaiah's picture of the end of the days. But between the picture of the destruction, whose executioners in the case of the covetous trading-city are the Assyrians, and the time when homage to the Lord by devoting wealth to His Church takes the place of their unjust draining of the nations, the prophet sees a seventy years' desolation of the Phœnician territory, which recalls the seventy years of Chaldæan captivity in Jeremiah. The number is symbolic, the period a prophetic one. We may perhaps mention, that as matter of fact, during the domination of the Chaldæans, who completed the work begun by the Assyrians, the power of the city of Tyre was checked and reduced to a minimum, and afterwards Sidonians and Tyrians were forced at the will of Cyrus to help in building the temple at Jerusalem (Ezra iii. 7; cf. i. 4). But this was at best a significant prelude of the world's universal homage to the God dwelling at Jerusalem, of which what is here prophesied is a part.

On critical points the following remarks are to be made. Whereas vv. 1–14, with their decidedly Isaianic style and cast of thought, are only occasionally denied to be Isaiah's, the second part, vv. 15–18, is regarded by many critics as a later appendix, perhaps belonging to the Persian period. But, in the first place, ver. 15 f. has an impress so thoroughly Isaianic, that it is capricious to refuse it to the prophet. And

ver. 17 f. is an indispensable conclusion. Moreover, the assumption in ver. 18, that the people of God will issue from the period of judgment in a poor condition, is quite in unison with the other conceptions of the prophet. We must consequently regard this chapter, not merely as a pearl of prophetic poetry, but also as a finishing touch of great theological import in Isaiah's survey of the nations.

SECTION VII.

The Consummation, Chs. xxiv.–xxvii.

1. *The General Judgment*, ch. xxiv.

XXIV. 1. Behold, Yahveh will empty the earth, and lay it waste, and deform its countenance, and scatter its inhabitants. 2. And it fares as with the people so with the priest, as with the servant so with his master, as with the maid so with her mistress, as with the buyer so with the seller, as with the lender so with the borrower, as with the creditor so with him to whom he makes advances. 3. The earth shall be utterly emptied and utterly plundered; for Yahveh has spoken this word. 4. The earth aches and pines; the world languishes and pines; the excellences of the people of the earth waste away. 5. The earth is become corrupt under its inhabitants; for they have trampled on the commandments, have transgressed the ordi-

Chapter XXIV.

Ver. 2. The comparative כְּ, according to the spirit of the Hebrew tongue, is analogous to the Latin *instar*, and to be taken as a noun in the construct state; thus properly, the likeness or quality of the people is the quality of the priest.—כנברחה, abnormally with article merely for the sake of the rhythm.—נשה, written convertibly with א, as often in these verbs. Ver. 3. תבוק, תבוז, Niph., imperfects for תִּבָּק, etc., to rhyme with the absolute infinitives. Ver. 4. The perfects in the following description of the state of doom are prophetic, מרום, abstract for concrete, like כבוד, v. 13. Ver. 5. The whole human world knows God's ordinances and laws transmitted to it and testified to by conscience (cf. Gen. ix. 4 ff.), and is in

nance, have broken an eternal covenant! 6. Therefore a curse devours the earth, so that they who dwell on it must pay the penalty. Therefore the inhabitants of the earth are burnt up, and of mortals few are left. 7. The grape-juice will mourn, the vine-stock languish, then all who are of merry heart groan. 8. Enjoying of timbrels is over, the turmoil of the high-spirited ones is at an end, enjoying of lutes is over. 9. They shall no longer drink wine with singing; strong drink shall taste bitter to those who drink it. 10. The fortress of nothingness is laid in ruins; every house closed (and) inaccessible. 11. A cry of lamenting in the fields for the wine! It is evening with all joy, the merriment of the land has wandered away. 12. Desolation is left behind in the city, and the gate is dashed into ruin. 13. For it will be in the midst of the earth among the nations as when one strikes olive-trees, as in the gleaning when harvest is past.

14. Those strike up loud songs, they shout for joy from the sea because of the majesty of Yahveh. 15. On this account praise ye Yahveh in the east, the name of Yahveh, the God

covenant with God so far as God's revelations are known to it, Rom. ii. 14 ff. Ver. 6. The *curse*, the effect of the divine wrath, is viewed as a devouring fire; hence חרו, from חרר = are consumed, deprived of vital sap. Ver. 7. Ver. 6 already recalls Joel i. 19, 20; so ver. 7 f. plainly leans on Joel i. 10, 13. Ver. 8 also contains favourite words of Isaiah's; cf. xxx. 32, and עלץ, which is frequent with him. Ver. 10. *The fortress of nothingness*, an externally indefinite but expressive designation of the imperial capital (Babylon), poor as the representative of divine law and the highest justice, and therefore also impotent in will and power.—מבוא, cf. xxiii. 1. The ruins block up the approach to every dwelling. Ver. 11. A cry of lament goes up in the fields for the wasted wine. ערב, of the sun: to go down. Ver. 12. יכת, Hoph. imperf. of כתת. Ver. 13. Taking one's stand in the midst of the earth and of the several nations, the appearance will be as after gleaning, only few men will be left, ver. 6. Cf. the more extended image, xvii. 5 f. Ver. 14. *Those* refers to the remnant of Israel, which one hears afar celebrating the majesty of its God, *i.e.* the proof He has given of His majesty; cf. נאה, Ex. xv. 1. Ver. 15. In the *light-regions*, i.e. the *east*, illumined by brilliant sunlight, whilst the sea represents the west. Hitzig, Cheyne, and others read, perhaps rightly, בְּאִיִּים instead of באורים, after LXX, who, however, are

of Israel, in the isles of the sea. 16. From the edge of the earth we hear songs: "Praise to the righteous one!" But I said: Wretched me! Wretched me! Woe is me! Faithlessly they have deceived, yea, faithlessly betraying they have deceived! 17. Horror, and pit, and snare upon thee, O inhabitant of the earth! 18. And it shall come to pass, he who flees from the tumult of the horror falls into the pit, and he who is able to rise out of the pit is taken in the snare. For the flood-gates from on high are opened, then the foundations of the earth tremble. 19. The earth bursting bursts asunder, the earth cleaving cleaves asunder, the earth tottering staggers; 20. the earth reeling reels like a drunkard, and rocks to and fro like a hammock; then its sin lies heavy upon it, and it tumbles and rises not again. 21. And it shall come to pass on that day, that Yahveh visits the army-host of the height on high, and the kings of the earth on the earth. 22. And they are shut up together as captives in a dungeon,

arbitrary in other respects. Ver. 16. צבי, as in iv. 2. *The righteous one* is not God, but the class of men to whom at last the crown of glory is given. The prophet, who is by no means one of the distant exiles who have outlived the time of suffering, exclaims: Woe is me! because around him he sees nothing but the opposite of צדק, nothing but faithlessness, and again faithlessness, cf. with xxxiii. 1. רזי, corruption of רזה. Cf. vi. 5. Ver. 17. Therefore nothing remains for the world surrounding him but destruction. Cf. with 17 f. the reference in Jer. xlviii. 43 f.; and as regards the idea, Amos v. 19. Ver. 18*b* alludes to the judgment of the Flood, Gen. vii. 11, viii. 2. From above there is an overwhelming flood; from beneath, an earthquake. A prophetic and symbolical picture of the judgment. Ver. 19. The verbal noun רעה stands for the infinitive רֹעַ. *Hammock*—the same phrase is used in i. 8 for summer-hut, properly, sleeping-place; such mats were and are generally fastened by travellers and watchers to the branches of high trees. Ver. 21. The *army-host* on high is to be understood according to Josh. v. 14. The host of the heavenly powers is, however, viewed here not as the angel-host serving Yahveh, but as the spirit-world responsible to Him, subject to His judgment, like earthly rulers. Ver. 22. Hades, here regarded as a *prison*.—פקד, differently from ver. 21, where it is used of simple punitive visitation; here it is rather to be compared with xxiii. 17. The figure is taken from State prisoners, who at first have been imprisoned without regard to the degree of their guilt, but then on the day of judg-

and kept in ward, and visited after a long time. 23. And the moon becomes red, and the orb of the sun grows pale, for Yahveh of hosts has become king on Mount Zion and in Jerusalem, and before his elders is glory.

2. *The Triumph*, ch. xxv.

XXV. 1. O Yahveh, thou art my God; I will exalt thee, will praise thy name! For wondrous things thou hast performed, counsels from of old, faithfulness unchangeably! 2. For thou hast turned the city into a heap of stones, the inaccessible fortress into a ruin, the splendid building of the foreigners from being any longer a city, never again to be built. 3. On this account barbarous peoples shall honour thee, chief cities of violent nations shall fear thee. 4. For thou hast been a refuge to the weak one, a refuge to the poor one in distress, a shelter from storm, a shade from heat; for the puffing of the violent ones is like a storm on the wall. 5. Like heat in the desert land thou didst quell the raging of the strangers, heat by the shade of clouds; the triumphal song of the violent ones perforce gave way. 6. And Yahveh of

ment are condemned or acquitted according to its extent, cf. Gen. xl. Ver. 23. The synonyms expressing shame (as in i. 29) do not, in the Hebrew, refer directly to the colour, which, however, is here meant (cf. Joel ii. 31), and corresponds with the poetical appellations of sun and moon. They dare not let themselves be seen beside the dazzling brightness issuing from the glory of God at Jerusalem, which the heads of the people behold, as on Sinai. Cf. iv. 5 and Ex. xxiv. 9 ff.

Chapter XXV.

Ver. 1. Observe the rhyme *arōmimkha—ōdeh schimkha.*— עשה פלא, echoes Ex. xv. 11; cf. Isa. ix. 5. Counsels from far, *i.e.* from a long time, also depends on the verb (xxii. 11); proved, unchangeable faithfulness, expressed by two synonyms from one stem (connected by apposition). Ver. 2 recalls xxiv. 10, but is not to be limited to one city, having reference to many cities, of which popular sayings, sometimes in the same words, predict this fate. Ver. 3. The arrogant heathen cannot refuse their homage to this God; cf. xviii. 7. Ver. 4. Cf. iv. 6. Storm of a wall, *i.e.* striking, rattling on a wall. Ver. 5. ענה, as in xxxi. 4. Ver. 6. The image of a banquet was suggested by the sacrificial feasts, which gave expression to the communion

hosts will prepare for all nations on this mountain a feast of fat morsels, a feast of strong wines, of fat morsels full of marrow, of strong wines well refined. 7. And he will destroy in this mountain the outspread veil that veils all nations, and the covering with which all the heathen are covered. 8. He will destroy death for ever; and Yahveh, the Lord, will wipe away the tears from every face, and take away the reproach of his people from the whole earth. For Yahveh has said it.

9. And it shall say on that day: Behold, this is our God for whom we waited that he might release us; this is Yahveh for whom we waited—let us exult and rejoice in his salvation! 10. For Yahveh's hand will settle on this mountain, and Moab be threshed in its place, as straw is trodden into the dung-pond. 11. And he spreads forth his hands therein, as the swimmer strikes forth to swim; but he forces down his

between God and the partakers in them, and in which meat and wine were used. But here a divinely-prepared meal is described, in which the gifts are rare and rich. שמרים, properly, lees, here lees-wine, *i.e.* wine left long on the lees to increase its strength and colour, and then purified, filtered. ממחים, more resonant form for מְמֻחִים, Ges. § 93. 3. a. 3; Eng. ed. § 91. The Pual signifies here: provided with marrow. Ver. 7. פני, to be understood, like the common פני הארץ, of a broad expanded surface. The heathen world, as far as can be seen, turns to the eye of the seer a veil hiding God's revelations from its eyes. The second הלוט, for הַלָּט, participle for the sake of the rhythm, Ges. § 72. a. 1. Cf. the covering upon Israel, 2 Cor. iii. 15. Ver. 8. Cf. 1 Cor. xv. 54, where Paul translates freely and originally *κατεπόθη ὁ θάνατος εἰς νῖκος*, following the Aramaic meaning of נצח. Ver. 9. ואמר has for its subject עמו of the previous verse.—זה refers to the God, whom even the heathen then behold with astonishment. Ver. 10. The potent *hand* of the Lord settles upon Zion, so that its action is discerned far and wide, for example, in the proud neighbour *Moab*.—תחתיו, properly, noun in the local accusative, in the place found under it, thus in the place where it is.—הדוש for הדוש, Ges. § 72. a. 5; Eng. ed. § 71.—מדמנה, rhyming with מחבן, alludes to the Moabite town Madmen (Jer. xlviii. 2). Keri incorrectly בְּמוֹ. Of course בָּמוֹ is to be read. Ver. 11. The one trying to swim in the dirty pool can only be Moab. He who keeps him down by force is Yahveh. No artifices help the swimmer; the nation succumb-

pride along with the artifices of his hands. 12. And the steep height of thy walls he humbles most deeply, making them touch the ground, even the dust.

3. *The Lord's Vindication*, ch. xxvi.

XXVI. 1. On that day shall this song be sung in the land of Judah: A strong city have we: he has appointed us salvation for walls and outworks. 2. Open the gates, that a righteous nation keeping faithfulness may enter in. 3. A firmly-grounded heart thou wilt keep in peace, peace, because he trusts in thee. 4. Trust in Yahveh for ever: for in Yah, Yahveh is a rock of eternities. 5. For he has cast down those who dwelt on high, the towering stronghold,—he humbled it, yea, humbled it to the earth, made it touch the dust. 6. The foot tramples on it; yea, the feet of the afflicted, the steps of the poor. 7. The path of the righteous man is pure evenness; yea, thou smoothest the course of the righteous man. 8. Also in the way of thy judgments we waited for thee, O Yahveh; the soul's longing was after thy

ing to a higher power cannot be saved by craft. Ver. 12. הישח, Hiphil of שחח.

Chapter XXVI.

Ver. 1. We have a *strong city*, namely, in Jerusalem, where the Lord will dwell, and which He will guard by His salvation, cf. lx. 18.—עיר, construct, "city of defiance;" perhaps עֹז would be a better reading.—חל, as in 2 Sam. xx. 15. Ver. 2. Who shall enter into this city, built and inhabited by God? Cf. Ps. xxiv. 3–6.—*Faithfulness*, Heb. plural, alludes to the displays of this quality in all cases. Ver. 3. יְצַר (as in Gen. vi. 5) echoes the verb.—בָּטוּחַ (in active sense like Latin *confisus*, *fretus* Ges. § 50. 3. a. 2; Eng. ed. § 49) = אֲשֶׁר בְּךָ הוּא בּ׳. Cf. as to the matter vii. 9, and the reference in Ps. cxii. 7 f. Ver. 4. *Yah*, as in xii. 2; the appellation *rock* also is Mosaic, Deut. xxxii. 4. Ver. 5. Cf. xxv. 12. *The dwellers on high* are not those meant in xxiv. 21, but earthly ones, like the proud Moabites. Ver. 7. Properly, *the path is evenness*, Semitic use of the noun for adjective. Ver. 8. Even as a severe Judge Yahveh was an object of joyous hope to the genuine Church. Why He must so intervene, vv. 9, 10 say. The way of judgments stands in contrast to the plain path. The accus. אֹרַח מ׳ defines the personal accusative more exactly (thee) = *te venturum*.—שִׁמְךָ and זִכְרְךָ are

name and thy glory. 9. In my soul I longed after thee by night, also with my spirit within me I sought thee; for according as thy judgments smite the earth, the inhabitants of the world learn righteousness. 10. If the wicked man is shown favour, he never learns righteousness: in the most upright land he remains a knave, and never beholds the greatness of Yahveh. 11. O Yahveh, though thy hand is lifted up, they will not see: they will perforce see in despair the zeal for the nation; yea, the fire of thy adversaries will devour them. 12. Yahveh will appoint us peace: he verily has accomplished all our work for us. 13. O Yahveh, our God, other lords than thou have ruled over us; thee alone we will magnify, thy name! 14. The dead shall never live, the shades never arise. Therefore thou hast visited them thus, exterminating them and causing all memory of them to perish.

synonyms for the revelation of the divine nature, which is thus brought to man's knowledge, becoming cognizable and nameable, xxx. 27. Cf. Ex. iii. 15. Ver. 9. The first pers. sing. applies, not to the person of the prophet in a reflecting mood, but, as in ver. 19, to the Church of the last days, which thus reviews God's ways and its own experiences. Of course a hint is implied as to how the Church of the present should act, cf. ver. 20. *In my soul, i.e.* my inmost ego shares in this desire, and *my spirit*, which animates me, in that effort.—For only by means of such judgments (δικαιώματα, Rev. xv. 4) do men arrive at that knowledge and confession of divine righteousness (צֶדֶק) which, according to former oracles, is the goal of God's ways, cf. i. 26 f., iv. 4, v. 16, x. 22. Ver. 10. *In the most upright land*, where everything is done according to God's law, as in Israel in better days. Good law and example do not reform, unless fear of the Lord is awakened by His severity in punishment. Ver. 11 goes back to the moment when the judgment first begins to threaten.—*Zeal for the nation* is to be understood according to ix. 6, xxxvii. 22.—*Fire of thy adversaries*, such as falls on them. Ver. 12 expresses the confidence of that Church, which has already experienced the help of the Lord, who has done all their work, conquered their foes, built their city, etc. Ver. 13. The Church bears witness that the true God alone deserves praise, as it can testify from experience, since other lords also have had dominion over them. זכר and שם in the sense of ver. 8.—בְּךָ, scarcely instrumental: through thee, rather object of the verb, to which a more definite one in the accusative is appended. Ver. 14. לכן. Thus, then, hast thou utterly extir-

15. Thou gavest increase to the people, O Yahveh, increase to the people, in whom thou glorifiest thyself: thou enlargedst all the limits of the land. 16. O Yahveh, in distress they sought after thee; poured out litanies, when thy chastisement fell on them. 17. Like a travailing woman, who when near to bringing forth writhes, cries out in her pangs, so were we in thy presence, O Yahveh. 18. We were with child, were in labour, it was as if we brought forth wind: we never secured salvation for the land, nor did inhabitants of the world come to the light. 19. *Thy* dead will live, *my* corpses will rise again! Awake and rejoice, ye dwellers in the dust, for a dew of the lights is thy dew, and the earth shall yield up its shades. 20. Up, my people, go into thy chambers and shut thy door behind thee; hide thee for a brief moment until the fury has passed. 21. For, behold, Yahveh will come forth from his place to visit the iniquity of the inhabitants of the earth upon them, and the earth will expose the blood in it, and no longer cover up its murdered ones.

pated them for ever. Ver. 15. נכבדת, relative clause, like לא ה', ix. 2, therefore = נכבדת בו. Ver. 16. צקון, with rare ן paragogic, Ges. § 72. a. 1, from יצק = צוק, used of incessant pouring forth of anxious and therefore low cries, not meriting the name of prayer, because only extorted by necessity.—מוסרך ל, defining the circumstances. Ver. 17. מפניך, in the same meaning as in xix. 1. Ver. 18. We had the pain and anguish of pregnancy and birth, but no fruit; it was like bringing forth wind.—כמו belongs to the entire clause, ילדנו רוח.—Properly: we made not the land salvation (plural of abundance). עשה (cf. ver. 12) of one's own human action. נפל, corresponding to the Hiphil, ver. 19, used of miscarriage; with all their effort, no citizens of earth, no living beings, were born. Ver. 19. The Church turns trustfully to God, who will bring living ones out of death. *Thy dead ones* are those who belong to God's believing Church; the same are called in the mouth of the latter "my corpses" (collective singular). *Dew of the lights*, namely, of heaven, which are intimately related to life and growth; thus a dew full of heavenly vital force; cf. Jas. i. 17. This fertilizing divine dew of light and life makes the barren land of shades, Hades, bring forth; it casts forth its dead. Ver. 20. דלתיך, Kethib dual.—חבי (imper. fem.) from חבא, as from ל"ה.

4. *Deliverance from the World-Powers,* ch. xxvii.

XXVII. 1. On that day Yahveh with his fierce and great and strong sword will visit leviathan, the fugitive serpent, and leviathan the winding serpent, and kill the dragon that is in the sea. 2. On that day there is a choice vineyard—sing to it. 3. "I, Yahveh, will be its keeper, moment by moment will water it that no harm befall it, by day and night I will keep it. 4. Fury I have none; were there only thorns and thistles, in battle I would fly at them, burn them together; 5. unless one should lay hold of my protection, make peace with me, yea, make peace with me." 6. Hereafter Jacob shall take rest, Israel shall bloom and blossom, and the world be filled with increase of fruit.

7. Has he struck it such blows as its striker suffered? Or

Chapter XXVII.

Ver. 1. The two *leviathans* (here not crocodiles, but dragon-like monsters) are plainly two empires, each equal to the other, although with characteristic differences: the *Assyrian* and the *Babylonian.* The former is called the *fugitive serpent* (like the constellation elsewhere, Job xxvi. 13); the latter, the *winding one,* in allusion to its rivers, the rushing Tigris, and the Euphrates with its many turnings. The *dragon on the sea* is *Egypt* (li. 9; etc.), the land of the crocodile, situated on the Nile (xix. 5). Ver. 2. חמר, as in Deut. xxxii. 14 (the LXX and most moderns read חמר, after Isa. xxxii. 12, thus obliterating the word-play), to ferment, denoting choice, fiery wine. ענו לה, after Num. xxi. 17: sing to it, sing of it. The song follows, vv. 3–5. Ver. 4. So far from being wroth with the vineyard, *i.e.* His people, the Lord, on the contrary, burns with desire utterly to root out the thorns (if there were such), *i.e.* its enemies; cf. x. 17.—במלחמה, contrary to the accents to be joined to the following verb (Ges. § 10. 2*a*).—אציתנה, from יצת=צית, unless אַצִּיתֶנָּה is to be read (Ges. § 71; Eng. ed. § 70). Ver. 5. או, as in Lev. xxvi. 41: unless as a suppliant for my favour *he lay hold of my protection,* which recalls the seizing of the horns of the altar by those deserving death; therefore, betake himself to my grace, and so make peace with *me,* his attack on God's people being regarded by the Lord as a capital crime. Ver. 6. Properly: *in the coming,* namely, days (accus. of time). Ver. 7. The construct מכת to be understood as in x. 26 (genit. of object); to הכהו God is subject, Israel object.—The suffix in

was it slain with such slaying as its slain ones? 8. In measure thou didst punish it, driving it away; he chased it away with his fierce wind in the day of the east-blast. 9. Therefore Jacob's guilt is expiated in this way, and this will be the full fruit of removing his sin: that he will make all altar-stones like broken lime-stones, the Asherahs and sun-pillars rise up no more. 10. For the strong city is made solitary, an unpeopled plain and forsaken like the desert. Young cattle shall graze there, and lie down there, and devour its branches. 11. When its twigs have withered, they are broken off: women come to set them on fire; for it is not an understanding people. For this reason its Creator will not have mercy on it, and he that formed it will show it no favour. 12. And it shall come to pass on that day, that Yahveh will strike off fruit, from the swelling river up to the brook of Egypt, and *you* shall be gathered one after another, ye sons of Israel. 13. And it shall come to pass on that day, that the great trumpet shall be blown, and the lost ones in the land of Assyria and the scattered ones in the land of Egypt shall draw near and worship before Yahveh on the holy mount in Jerusalem.

הרגיו applies to the hostile smiter, whose dead ones are countless and hopeless (xxvi. 14). Ver. 8. בסאסאה, combination from בְּסַאֲה סְאָה, moderately, adjusting moderately, *i.e.* gently, in order not to overstep the just measure of punishment; cf. xxviii. 24–29. Others make it a verb, like the following word, with ה, and the meaning = to disturb. Cf. Ges. § 19. 3*b* and 55. a. 4. Ver. 9. בזאת applies like בזה to the following בשומו. The voluntary renouncing of the idols will on one side be the expiation by which Israel cleanses itself from the guilt arising from them, and on the other the *sum of the fruit*, the most obvious and important fruit of the Lord's sanctifying of the people by means of judgment.—כפר, as in xxii. 14.—*Limestones*, thus profane, meaningless stones.—*Asherahs* and *sun-pillars*, see on xvii. 8. Ver. 10. שלח, just as in xvi. 2. Its, the ruin's, wild-growing branches (xvii. 6) or bushes the young frisky cattle devour; cf. v. 17, vii. 21 ff., etc. Ver. 12. חבט here, as in Deut. xxiv. 20, used of knocking off fruit with a stick, the stress lying here on the care with which each separate, scattered piece of fruit is knocked off and gathered.—The flood of the river = Euphrates. The *brook of Egypt*, the Wadi-el-Arish, cf. Gen. xv. 18, where also these rivers occur together. They are the ideal Israelite

boundaries. But even beyond them the Lord, according to ver. 13, will gather and bring home His people.

Exposition.

The oracles relating to the nations, chiefly threatening but running out into promise, are followed in chs. xxiv.–xxvii. by a grand apocalyptic finale, in which the several strains of rebuke and consolation harmonize into a description of the general judgment and the glorifying of the world, of which Zion is the starting-point, a description surpassing all that has gone before. On account of the universal, intensely ideal tenor of this section, the historical features are less distinct than in the case of most of Isaiah's oracles. For this reason the great majority of critics deny this cycle of prophecy to be our prophet's, without, however, being able to point out a more obvious historical basis for it in any other period. They waver in their opinions between the year 597 (Hitzig) and the time of Alexander the Great (Hilgenfeld), most of them fixing the limit towards the end of the Babylonian exile. But, in the first place, it is certain that the prophet who had these lofty visions wrote, not in the exile, but at Jerusalem, xxv. 6, 7, 10. Cf. also the prominence of Moab, xxv. 10 ff. The picture, xxvii. 10 ff., which is to be referred, in keeping with the context, to Jerusalem, not Babylon, applies therefore to a future destiny, which is also evidenced by the entire colouring of the passage. Again, xxvi. 1 by no means proves that at the time Jerusalem was without walls; on the contrary, it admirably fits the period of Hezekiah and Sennacherib. Moreover, in the eyes of the seer Assyria and Egypt are the real lands of the exile, xxvii. 13. Thus there is nothing to prevent our fixing on the later period of Isaiah (after Sennacherib's defeat), when Babylon had already come within his horizon as the finisher of the Assyrian work of destruction (cf. on xiii. 1). These prophecies having many peculiarities of form and idea need not seem strange, since the same may be said of oracles of Isaiah admittedly genuine. Besides, the numerous mental as well as formal affinities with Isaiah in the original stamp of the piece are very striking. We mention in the latter respect only his fondness for rhymes, word-play, paronomasia, etc., and also for interweaving lyrical fragments (v. 1 ff., xii. 1 ff., xxiii.

15 ff.). For such particulars we refer to the text and footnotes. It is true, new ideas of vast importance are found in the section, but by no means such as, after the prophecies of chs. ii., iv., vii.–xii., and the national oracles immediately preceding, cannot be credited to an Isaiah. The present well-rounded conclusion stands to the oracles last named like a bold, radiant dome to the sustaining pillars, at once holding them together and floating above them, while evidently sustained by them. As the range of vision has here attained its greatest breadth, so also the gaze of the seer pierces to the greatest height and depth.—The whole is not unfitly divided into four chapters, although cohering closely together.

Contents of chs. xxiv.–xxvii. The Consummation: 1. The General Judgment, ch. xxiv. 2. The Triumph, ch. xxv.: *a.* Exalting of the Lord (vv. 1–5); *b.* Happiness of His Church (vv. 6–8); *c.* Judgment on Moab (vv. 9–12). 3. The Lord's Vindication, ch. xxvi.: *a.* The Goal of His Ways (vv. 1–6); *b.* The Revelation of His Righteousness (vv. 7–10); *c.* Deadly Judgment and Miraculous Life-giving (vv. 11–19); *d.* The Seer's Final Word (ver. 20 f.). 4. Deliverance from the World-Powers, ch. xxvii.: *a.* the Lord's Vineyard (vv. 1–6); *b.* Jacob's salutary Chastening (vv. 7–11); *c.* His Bringing Home (ver. 12 f.).

Ch. xxiv. The rise of the powerful Assyrian, followed by such unheard-of success, was the signal for world-embracing movements. Following in the train of Joel, Isaiah sees the coming judgment of the world. Cf. also xxviii. 22, xxxiv. 1 ff. The whole earth will fare like the unfortunate lands which that conqueror has robbed of wealth and people; and for this reason, because its inhabitants have wantonly transgressed laws venerable for age, and ordinances hallowed by divine authority, written even on the conscience of the heathen, and so have forsaken and violated the moral basis of their existence (ver. 5). Thus the earth, burdened with the curse of sin, will then present a picture of terrible devastation and barrenness, only few people being left (vv. 6, 13). Where it looked most fertile, everything will die; where most merriment went on, every song will be dumb (vv. 7–9, 11); the centre of the world's departed prosperity will be an actual desert (ver. 10). This general judgment has a bright side, a positive aim. From

the end of the unhappy earth the seer hears sounding the triumphal song of the righteous redeemed ones (vv. 14–16), which, however, as he sees nothing but faithlessness around him, is too little to comfort him for the overwhelming ruin bursting in on every side (ver. 16 ff.). This ruin is depicted as a universal catastrophe, similar to the flood which once swept mankind away, but still more fearful: the earth will utterly lose its balance and collapse under its burden of sin. And the judgment will not merely fall on all great ones of the earth, but will extend also to the heavenly powers (ver. 21 f.). These supernatural beings are not spotless before God (Job iv..18), and a connection exists between them and the sinful powers of earth, as the Book of Daniel expressely teaches. This is confirmed here by their being judged together. These chief rulers are chained and imprisoned like common malefactors to receive their doom after long waiting, the doom pronounced by the God enthroned in Zion, and by His glorious judicial assembly. Sun and moon lose their brightness in token that God is angry with the world; whereas the saved Church of Zion, according to xxx. 26, dwells in the brightest light, and its elders, according to xxiv. 23, are deemed worthy to behold the divine glory. Thus the perfected Church of Zion, as the palace of the God who has assumed universal government (Obad. 21), will be privileged, according to ch. iv. 5, to enjoy, not merely the protection of the divine cloud of Mosaic days, but also the vision of Sinai, Ex. xxiv. 9 ff., in a far more glorious manner than in the days of Moses, and that permanently.

Ch. xxv. The fearful world-judgment is followed by the *triumphal song* of the beatified Church, like ch. xii., an enhanced echo of the song on the sea-shore, Ex. xv. The deliverance and honour received by means of the heathen in the case of the Assyrians under Sennacherib gave a foretaste of this final happiness. How at the end of the days will the heathen congratulate the people of the Lord and do homage to its God, who wondrously rescued it from the universal overthrow! And the Lord will then graciously receive and entertain these nations who go to Mount Zion (ii. 2 ff.) to do sacrifice there. Their banquet of peace will be one prepared and wondrously enriched by the Lord Himself. When the

Lord removes the covering that has so long veiled the eyes of the heathen, the result will be a truly divine surprise. They will behold Him, the dispenser of all life and grace, and taste how good He is to those who submit to His majesty. By a second, just as wonderful, act of power and love, He will banish death with all the woe that wrings countless tears from men, so that the curse that has burdened the whole human race from the beginning (Gen. iii.) vanishes. Here in deed and in truth it is granted to the seer to contemplate the end of God's ways with mankind, the end which the new covenant shows to be the goal grounded and made sure in Christ the Risen One, 1 Cor. xv. 54, cf. ver. 26; Rev. xxi. 4. Therefore, like the remnant of Israel, even the remnant of the nations left by the judgment is destined to a hitherto undreamt-of blessedness in fellowship with the All-Merciful God—an astonishingly glorious vision, for which, however, the way has been prepared by what was said about Moab (xvi. 1 ff.), Ethiopia (xviii. 7), Egypt and Assyria (xix. 16–25), Tyre (xxiii. 18). This will be Israel's most splendid crown of honour (ver. 8 ff.); whereas the pride and presumption of Moab, which here serves as an example of the hateful rivals of God's people, is broken for ever.

Ch. xxvi. The triumphal songs, heard already from afar in xxiv. 14, 16, and next sounding forth to the nations from Zion, xxv. 1 ff., do not end yet. In xxvi. 1 ff. the Church there strikes up a new one, in which it publishes and splendidly justifies the ways of its God. It has now a city of indestructible strength, whose shield and defence is God's salvation. Access to it is free to all the righteous, *i.e.* to all animated by stedfast fidelity, a quality on which Isaiah always lays the greatest stress (cf. vii. 9). Through its experience the Church becomes a teacher (vv. 7–10), commending this righteousness, to which it owes its own deliverance. It has always thirsted for the revelation of divine righteousness, which was to lead to the acknowledgment of its God upon earth; and now this has come about through grievous judgments without which sinful man never learns what righteousness is (ver. 9 f.). From ver. 11 onwards the song again takes a more lyrical tone. It describes the blindness of God's enemies and the salvation of His faithful ones, now

glancing at the actual period of the prophet, now looking forward to the final consummation. Whereas the enemies of God have at last fallen a prey to remediless death (ver. 14), the people of God awaits an enrichment of its existence, a widening of its limits. It is true, its own efforts to bring about a better future have only issued in woe and disappointment; no one has received life from them, no increase has come to it (ver. 18). But the Lord vouchsafes this to it in an unexpected manner, as is shown by the prophetic exclamation (ver. 19), which breaks like a lightning-flash through the confession of the Church. Not merely will its ranks no longer be thinned by death (xxv. 8), but even the faithful ones who have died during the time of tribulation (the dead ones of God and also of the Church), whom one cannot forget and do without, are given back alive to it. Here something new under the sun is done. The cold under-world, fertilized by God's heavenly dew, will send forth the departed ones to the light with new life and strength. The passage is of supreme importance, teaching as it does for the first time clearly and definitely a personal *resurrection* of the just; whereas in Hos. vi. 2, as also in the later picture, Ezek. xxxvii., the restoration of the Church as a whole is described, so that doubt may be felt as to the import of the language in reference to the fate of individuals.—Of course the prophet's intention is that this whole song and confession of the Church in the last times should be a guiding-star to the faithful of the present, over whom all the tribulations of the judgment still hang. To these he also directs a word of final exhortation (ver. 20 f.). Let them enter into their chambers until the wrath, which will not last long, is past, *i.e.* patiently and trustfully, without giving up their firm confidence in the Lord's promise, withdraw from the world which is past salvation, and in still privacy endure the storm, until their Deliverer draws near, to whom His true *ecclesia* is able confidently to leave the work.

Ch. xxvii. expands the comfort hinted at in xxvi. 21. The prophet passes quickly from the judgment on the three foreign powers, Assyria, Babylon, and Egypt, to Israel, the *vineyard*, which those ravenous beasts laid waste in accordance with God's decree (ch. v. 5), but which at last again, as a

new song tells, vv. 2–5, will be God's carefully cherished and tended favourite. No hostile growth of thorn and thistle (ch. v. 6) will be allowed again to intrude, else such a foe would have to reckon with the Lord; only when that foe implores grace and seeks peace with God, has he any right in this place. But the vineyard flourishes so gloriously, as the prophet says in ver. 6, that the whole earth will be filled with its costly produce, Israel thus becoming a blessing to all nations. In inflicting grievous misfortune on His vineyard, the Lord, as is clear from ver. 7 ff., had a purpose of love. His aim was not the annihilation of His people, as in the judgment on foes (ver. 7), but salutary chastening. This is the meaning of the sharp, sifting east-wind which drove Israel from its home. But the guilt, to which such misfortune is due, is atoned for and completely abolished in God's sight by the fact, that Israel is taught wisdom and purified by the punishment, overturning the false altars and no longer renewing the heathen idols, on whose account its city is to be made desolate. Ver. 12 looks on to that time of repentance and reformation. Then will the Lord spare no pains to gather the members of His people from the wide territory where they are still scattered, even from Assyria and Egypt, the chief scenes of their exile, and to bring them back to Jerusalem, that they may there form His priestly retinue.

SECTION VIII.

The Book of Zion, Chs. xxviii.–xxxiii. (xxxiv., xxxv.).

Chs. xxviii.–xxxiii. (xxxiv., xxxv.) contain a cycle of discourses by Isaiah as closely linked together as chs. vii.–xii. As the Immanuel-oracles arise in the time of Ahaz, so these Zion-discourses belong to the time of Hezekiah, although to different years of his reign. As in chs. vii.–xii. it was the person of the Messiah springing from David's house that bound the whole closely together, so here it is the salvation established by God on Zion, more under local than personal

aspects, which serves as a leading idea to unite the several pieces together. These two ideas (the Davidic kingdom and the abode of God on the holy mount) were ever the pillars sustaining the prophecies whose goal was the perfecting of God's kingdom. Here, no doubt, as in the days of Ahaz, prophecy first of all turns a menacing face to the people and its leaders, because the latter, instead of building on God's word, are casting glances across to Egypt, as Ahaz once did to Assyria, and are trusting to a crafty, false alliance with that kingdom to secure their continuance, xxviii. 15, xxix. 15, xxx. 2 ff., xxxi. 1 ff. Isaiah, who sees through this culpable and foolish game, therefore begins all his discourses on this subject with Woe! The subject-matter is in the same strain, while not on this account excluding promise. The promise is based on God's gracious work in Zion, which cannot remain unfinished, and which even the judgments on His own people must serve. This promise acquires immediate validity for the present, directly the king puts himself without reserve in the attitude of faith. Then the Assyrian succumbs and is shattered on the corner-stone of Zion. But several oracles point beyond his time to the perfect Messianic salvation, which will be enjoyed merely by a remnant even from Judah. Respecting the peculiar oracles of ch. xxxiv. f., see below.

1. *The Precious Corner-Stone on Zion*, ch. xxviii.

XXVIII. 1. Woe to the proud crown of the drunkards of Ephraim, and the fading flower of its sparkling ornament that rests on the head of the fat valleys of those excited with wine! 2. Behold, the Lord has a strong and powerful one in readiness, like hail-shots, like a deadly storm; like a

Chapter XXVIII.

Ver. 1. The proud crown of the drunkards of Ephraim and the glistening flower of this land is the city of Samaria, now Sebaste, on a hill of oval shape rising amid fertile valleys, in a position as proud as it is attractive. The luxuriance of the land led to wantonness in the sinful nation.—הלם, as in xvi. 8. Ver. 2. The Lord has in readiness, expressed by ל as in xxii. 5. —שער for סער.—ביד, properly, with the hand, expressing his

swelling of mighty, overflowing waters he casts down with violence to the ground. 3. The proud crown of the drunkards of Ephraim is trodden under foot; 4. and his gay ornament, that rests on the head of the fat valleys, becomes a faded flower, like an early fig, before the summer is come, which one only sees—scarcely is it in the hand when he swallows it. 5. On that day shall Yahveh of hosts be for a beautiful crown and a sparkling diadem to the remnant of his people; 6. and for a spirit of judgment to those who sit on the judgment-seat, and for strength to those who turn back the battle to the gate.

7. And these also reel with wine and stagger with strong drink. Priest and prophet reel with strong drink, are led astray by wine, stagger with strong drink; they are giddy in seeing, dazed in pronouncing judgment. 8. For all tables are full of filthy spitting, so that there is no more room. 9. "Whom then shall he teach knowledge, and whom cause to hear the message? Those just weaned from the milk? Those just weaned from the mother's breast? 10. So that (there shall be) rule upon rule, rule upon rule, law upon law, law upon law, a little here, a little there?" 11. Yea, with stammering lip and strange tongue he will speak to this

violent attack; cf. Ezek. xii. 7. Ver. 3. Plur. of the verb with apparent singular, as in xxvii. 11; cf. Ges. § 47. a. 3. Ver. 4. צִיצַת נ׳, properly, flower of the fading, belonging to the fading, as to sense, like ver. 1: which is destined to fade.—The *early* fig, ripe as early as June, not in August, is all the more eagerly enjoyed (Hos. ix. 10; Micah vii. 1). With suffix the word would apply to the figs specially common in Samaria; yet Mappik is perhaps to be omitted.—Which one only needs to see; as soon as it is in his hand, he has already swallowed it. Ver. 5. Cf. iv. 2. Ver. 6. For a *spirit of judgment*, cf. xi. 2 f., not iv. 4.—מְשִׁיבֵי for לְמ׳. So the commanders are called, who victoriously turn back the war to the gate of the foe. Ver. 7. Even *these*, applies to the Judæans; cf. ch. v. 11, 12, and elsewhere.—בלע, see on iii. 12.—רְאֵה, here neuter: seeing, the act of seeing. Ver. 9. הבין, with double accusative, to impart something to some one in teaching. Ver. 10. They compare the detached oracles and monitions of the prophet to precepts of the nursery couched in childish language. Ver. 11. To stammer and to speak in a strange tongue are synonymous in popular concep-

people! 12. Since he said to them: "This is the rest,—provide rest for the weary,—and this the refreshment;" but they refused to hear. 13. So the word of Yahveh shall go forth to them, rule upon rule, rule upon rule, law upon law, law upon law, a little here, a little there, that they may walk and stumble backwards, and be broken to pieces, and be snared and taken. 14. For this reason hear Yahveh's message, ye delighters in scoffing, ye rulers of this people at Jerusalem. 15. For you have said: "We have made a covenant with death, and entered into an agreement with the under-world. The waving scourge, when it sweeps along, shall not come to us; for we have made lying our shelter, and hidden ourselves in deceit." 16. Therefore thus has the Lord Yahveh said: Behold, It is I who have founded on Zion a *stone*, a stone of testing, a precious corner-stone of well-founded founding: he that has confidence shall not make haste! 17. And I will make justice the plummet and righteousness the level, and the hail shall sweep away the covering of lies, and the waters carry off the hiding-place.

tion; cf. *βάρβαρος*. Ver. 12. זאת ה' (cf. Micah ii. 10), this is the rest, *i.e.* the way to rest and refreshment for the land. אבוא for אָבֹוא (Ges. § 23. a. 3). Ver. 14. משלי, according to Jewish expositors and Barth: "parable-speakers" (?). Ver. 15. חֹוזֶה and חָזוּת, ver. 18 = *agreement*, perhaps properly decision, fixing, that which decides.—The waving *scourge* joins with the symbol of the plague that of a rushing stream. The host of the Assyrians is meant, as in viii. 7 f. The state-leaders think they have secured themselves against the Assyrians by treachery and deceit, namely, as is shown later by an alliance secretly concluded with Egypt against the Assyrians formerly summoned to their help. Ver. 16. יסד, 3 Piel sing., construction as in xxxviii. 5 (whether relative, Ges. § 123. 3*a*; Eng. ed. § 121 ?). *Stone of testing*, by which the disposition of men will be tested, test-stone, cf. viii. 18; or *tested stone* (LXX *ἐκλεκτόν*, and the majority). With פנת (xix. 13) begins a new chain of words, properly, "corner of costly quality, of well-founded founding" = a precious corner-stone (פִּנַּת יְקָרָה), excellently suited for a foundation-stone by its firm founding. The first מוסד is a noun, the second part. Hophal.—המאמין, he who builds firmly on this foundation-stone, see on vii. 9.—*Make haste* = flee away. Cf. Rom. ix. 33; 1 Pet. ii. 6. Ver. 17. *Justice* and *righteousness* form the norm by which God builds on the foundation-stone;

18. And your covenant with death is made void, and your agreement with the under-world shall not stand. The waving scourge, when it sweeps along,—you shall be trodden down by it. 19. As often as it sweeps along, it shall seize you: for every morning it shall move along, by day and by night; and it shall be pure terror to hear the message. 20. For the bed is too short to stretch oneself, and the covering too scanty to wrap oneself in it. 21. For Yahveh shall arise as on Mount Perizim, shall thunder as in the valley of Gibeon, to accomplish his work,—strange is his work,—and to execute his task,—unheard-of is his task. 22. Now therefore go not on in scoffing, lest your bonds become still stronger; for I have heard destruction and doom from the Lord, Yahveh of hosts, upon the whole earth.—23. Hear and hearken to my voice, take heed and hearken to my speech. 24. Will then the plougher always plough in order to sow, furrow and harrow his ground? 25. No indeed; when he has levelled his surface, he scatters fennel-flower, and sows cummin, and puts wheat in rows, and barley in a place fenced off, and vetch on

cf. already i. 27. *Level*, according to others, plumb-line. Ver. 18. וכפר, properly, is covered over (cf. active sense, Gen. vi. 14), unless the simpler reading וְחֻפַּר is to be accepted, with Hupfeld. Ver. 19. The strokes of the scourge do not pass them by, but seize (*i.e.* hit) them.—זועה, see Jer. xv. 4.—To *hear this* actual *preaching* will be pure horror, looking back to the ridicule, ver. 9, as in ver. 13 to ver. 10, in ver. 17 to ver. 15. Ver. 20. New figure for the insufficient human protection, parallel to the shelter, ver. 15. The Egyptian alliance has proved a poor bed to them! Ver. 21 refers to the two victories of David over the Philistines, 1 Chron. xiv. 11 (= 2 Sam. v. 20) and xiv. 13, 16. But this time His work is of a strange kind, and startling in the highest degree, being turned against His own people. Ver. 22. *Destruction* and *doom* = firmly decided destruction, see on x. 22. Ver. 23. In the style of the Chokma-teacher, Isaiah draws attention to the following parable. Ver. 24. *In order to sow* is the end of the ploughing, intimating, therefore, that the latter cannot go on always. Ver. 25. When he has *smoothed*, corresponds to the harrowing, ver. 24.—קצח, not vetch (Luther), but fennel-flower (*nigella sativa*, L.), used by bakers as seasoning.—כמן = κύμινον, but not the common cummin, but *cross*-cummin (*cuminum cyminum*, L.), also Roman cummin, in great favour in antiquity.—שורה, accus., *in the row*.

its border. 26. And his God has taught him the right practice, instructing him. 27. For fennel-flower is not threshed out with the threshing instrument, and the waggon-wheel is not rolled over cummin, but fennel-flower is beaten with the staff and cummin with the rod. 28. Bread-corn is trodden out, he will not always thresh it and drive his waggon-wheel and his horses (over it), he will not bruise it. 29. This too has proceeded from Yahveh of hosts. He gives counsel wondrously, insight abundantly.

The wheat was not scattered at random like the cummin, but carefully planted in rows.—נסמן, from סמן, to define, fence off, accus. of place. Ver. 26. Cf. the myths, according to which the gods Osiris, etc., taught men agriculture. Ver. 27. *Threshing-instrument*, also called מוֹרג or מ' הרוץ (xli. 15), made of wooden planks, to whose under-side sharp stones were fastened, so that the whole resembled a file; it was drawn over the corn by oxen. The *waggon* is a threshing-machine with rollers, as ver. 28 shows, also drawn by horses. Ver. 28. Hitzig, Knobel, Delitzsch, translate interrogatively: "Is bread-corn bruised? No, for . . ." Rather the sense is: *Bread-corn* (in distinction from tender spice-corn) is certainly *trodden* with machines, but not without measure and reason; *for not always*, etc.—אדוש, absol. infin., as from אָרַשׁ, instead of דּוּשׁ. Ver. 29. God gives man wonderfully intelligent counsel, as well as insight efficient in high degree (תושיה). We can easily supply, How should he not himself act in His own work and judgment just as wisely, moderately, and efficiently; in reference to the latter, cf. xxi. 10.

Exposition.

Contents of ch. xxviii. The Precious Corner-stone in Zion: 1. Fall of Samaria, vv. 1–6. 2. Visitation of Judah, vv. 7–29: *a.* The Blind Leaders, vv. 7–12; *b.* The Divine Judgment, vv. 13–22; *c.* God's manifold Wisdom, vv. 23–29.

This discourse was uttered when Samaria was still standing and surrendering itself to unbridled enjoyment; therefore not merely before the fall of this city (722 B.C.), but even before its investment, consequently in the first years of Hezekiah, according to common reckoning.

XXVIII. 1 ff. Samaria, the proud crown of a charming country, is crushed, the glorious flower withers under the

trampling of the mighty conqueror, whom the Lord holds in readiness, and who will swallow it greedily like an early-ripened fig. So must it be with a wanton people that abuses the rich gifts of its God to base lust and indulgence. Yet its remnant will one day seek its true pride and genuine ornament in its God, who will inspire its rulers with justice and wisdom. Here the remnant of Ephraim is combined with that of Judah, which enjoys the Messianic glory (ver. 5 f.).—In ver. 7 ff., the discourse passes on to Judah, whose leaders are no better, being addicted to the same gross vice as Samaria, so that wine extends its baneful influence up to the altar, to the solemn moment when the prophet should hear the voice of his God, up to the seat of justice. It is here evident that even the noble and pious Hezekiah was surrounded and fettered by unworthy ministers (cf. xxii. 15 ff.), which also explains his untheocratic policy (dependence on Egypt). Among these magnates the warnings of the true prophet found no hearing, rather attempts were made to turn them into ridicule. In ver. 9 f., Isaiah deals in sarcasm, which without doubt actually characterized his style of preaching. The great men, filled with an unbelieving, worldly spirit, made fun: Such oracles, petty in contents, childish in form, were just right for infants scarcely weaned from the breast; but they—free, rational men—understood not such simple talk. Isaiah takes up this dart and hurls it back; as matter of course the Lord will give them command and precept in unintelligible language, and through a strange people (vv. 11, 13), since they follow not the counsel of Him who would lead a people weary and sighing for rest to peace (ver. 12). They will take their own wilful course and plunge into new misfortune. They pour such lofty scorn on God's word, because they think they have secured themselves by their political stratagems against death and hell, *i.e.* against the deadly peril threatening from Assyria. But the refuge which they have sought (in Egypt, which is still a secret, but is well known to the prophet), if called by its right name, is lying and deceit; hence these expressions, which they themselves, of course, did not use, are inserted in their language as is done in xxx. 10. In this cunning way they try to deceive Assyria, which they once called to their help, and to which

they are already bound as their suzerain (ver. 22), thus playing a double game.

XXVIII. 16 f. They might have been so much better off! In their midst the Lord has set a costly, immoveable foundation and corner-stone, which is also a test-stone, upon which He will build His gracious kingdom, and which already to those who trust in it proves an infallible refuge. By this stone, whose importance, worth, and stability the seer cannot sufficiently praise, we are to understand, not the city or fortress on Zion, nor yet the temple, as if their outward existence were unassailable, but the divine foundation sustaining the kingdom and temple: the Messianic salvation, which God's word has linked to David's house and the sanctuary on Zion. The founding of this salvation, in a sense the foundation-laying, belongs to the Davidic-Solomonic age (2 Sam. vii.; Ps. ii., cx., etc.); the completion, the raising and crowning of the building, to the future. Thus Jerusalem in itself is not impregnable, nor the Davidic royal power invincible, nor the temple indestructible,—against such fleshly confidence the prophet incessantly protests,—but that act of revelation forms the unassailable ground of salvation and of God's dominion upon earth. Happy they who trust in it! On this stone the Lord continues building hereafter, using in the work the rule of righteousness (ver. 17*a*), so that only one who is in harmony with the latter shares in that indestructible salvation. And it must not be forgotten that believing, unqualified trust in God's word is the soul of righteousness acceptable to God (Gen. xv. 6; Hab. ii. 4). But from this it follows just as certainly that the plan of relying on the foreign world-power, based on treachery towards God and man, will fall shamefully to pieces and issue in destruction. God's stormy anger will sweep away this protection set up by man (ver. 17*b*). The bed of their own making proves insufficient (ver. 20). The divine whip, whose strokes they would evade, will smite them whenever it passes by, *i.e.* when the conqueror comes that way from the east (especially in campaigns against Egypt) and from Egypt (ver. 18 f.). That the reference is to warlike events, is shown by the reminiscences of David's glorious battles (ver. 21); but this time the Lord will be found on the

side of the foreigners! Instead of mocking, they would have done well to consider the gravity of the approaching general judgment (ver. 22). Nevertheless, despite this gloomy prospect, the discourse closes with a sunbeam. The calmly-conceived, instructive parable (vv. 23–29) has a comforting purpose, which it is left to the hearer to find out. The cultivator, whose skill has come from God, and is a feeble reflection of God's loving wisdom, is not always tearing up his land with plough and harrow, but, after the soil is prepared, carefully sows the different seeds after their kind and manner. And in threshing the ripened grain, again, he does not treat all alike, but each one according to its nature, gently or roughly, so that the good corn is not injured. Should then the all-wise God be always furrowing the land with His visitations, and always threshing without mercy? Will He not rather punish each nation as it deserves (see xxvii. 7 f.), one severely, another mildly, even in His judgments cherishing thoughts of love and seeking the safety of His people?

As concerns the fulfilment of this prophecy, Isaiah's foresight of the fall of the city of Samaria and of the uselessness and peril of the intrigues carried on with Egypt was splendidly confirmed. These intrigues brought Judah and Jerusalem to the brink of destruction. What saved it was the circumstance that Hezekiah gave more and more heed to the prophet's preaching, and at last trusted entirely in the firm corner-stone. Because his successors were unlike him in this, Jerusalem of necessity afterwards fell. But even in the fall of the kingdom and temple the divine foundation-stone remained unmoved. The rebuilding of God's abode was a proof of this, as celebrated in Ps. cxviii. 22. But only in the new covenant has this stone been revealed in its nature, its full truth, and at the same time in living reality (1 Pet. ii. 6; Rom. ix. 33). Upon it God's true temple is built of living stones, namely, of those who trust in it unconditionally, and by this faith are made righteous and acceptable to God (1 Pet. ii. 4 f.).

2. *God's Ways with Jerusalem*, ch. xxix.

XXIX. 1. Alas, Ariel, Ariel, fortress where David encamped! Add year to year; let the feasts go round. 2. Then I will afflict Ariel, so that there shall be mourning and sighing, and it shall become to me a true Ariel. 3. And I encamp about thee in a circle, and plant stations closely round thee, and set up siege-works against thee. 4. And thou shalt speak deep below the ground, and thy speech shall sound muffled out of the dust; and thy voice shall be like that of a ghost out of the earth, and thy speech shall whisper out of the dust. 5. But the swarm of thy invaders shall scatter like fine dust, and the swarm of the violent ones vanish like chaff; and it shall come suddenly, unlooked for. 6. Thou shalt be visited from Yahveh of hosts with thundering and earthquake and loud noise, wind and storm, and flame of consuming fire. 7. And the tumult of all nations who take the field against Ariel, and all who march against it and its fortress, and who afflict it,

Chapter XXIX.

Ver. 1. *Ariel*, either, according to 2 Sam. xxiii. 20, Isa. xxxiii. 7, "God's lion" (Gesenius, Ewald, Cheyne, *et al.*), which, however, would be little suitable as the name of a city (Jerusalem, as the next sentence shows), or "God's hearth," according to xxxi. 9; cf. xxxiii. 14 and Ezek. xliii. 15 f. (Targ. Knobel, Delitzsch, also Hitzig, who, however, supposes a word-play in both appellations, *et al.*), from ארה, to burn; cf. Arabic *ira*, fem. hearth. *Jerusalem* is characterized as God's hearth, where His altar burns, where therefore His home is. — The next clause belongs to the construct קריית, in a certain sense as genitive.—ספו, better derived from יסף than from ספה.—ינקפו, without assimilation (Ges. § 66. a. 1; Eng. ed. § 65). After a year with its whole circle of feasts has passed away, the investment may come any day. Ver. 2. It becomes to me a true Ariel, *i.e.* proves itself such, namely, God's hearth, consuming those who approach it (xxxi. 9). Ver. 3. כדור, as in xxii. 18, here = circle. Ver. 4. תשח, Niphal of שחח, see on viii. 19. Ver. 5. Properly, becomes like fine (pulverised) dust, which flies away.—המון, the roaring, raging multitude (cf. xxxiii. 3) of thy invaders, properly = foreigners.—לפתע פ', *very suddenly*, Orelli, *Synon. der Zeit*, p. 29. Ver. 6. תפקד, best understood (although in this case masc.) with Luther as 2 sing. (not: she or he is visited) of gracious visitation. Ver. 7. They pass away like an unsub-

become like a dream, like a night-vision. 8. And it shall be as when a hungry man dreams—behold, he is eating; but he awakes, and his craving is unquenched; and as when a thirsty man dreams—behold, he is drinking; but he awakes, behold he is still faint, and his soul is full of longing; so shall it be with the multitude of all nations who take the field against Mount Zion.

9. Be startled and amazed, blind yourselves and be blind! They are drunken, yet not with wine; they stagger, yet not with strong drink. 10. For Yahveh has poured out upon you a spirit of deep sleep, and shut firmly your eyes, the prophets, and veiled your heads, the seers. 11. Thus then the whole revelation has become to you like the contents of a sealed book, which one gives to a man who knows letters with the words: Pray read this; but he says, I cannot, for it is sealed. 12. And one gives the book to one who understands not letters, saying, Pray read this; and he says, I know not letters. 13. Thus then spake the Lord: Because this people presses near with its mouth, and they honour me with its lips, but its heart is far from me, so that their fear of

stantial creation of fancy (Ps. lxxiii. 20). Böttcher and Knobel would read צְבִיָּה; but in this case we should expect עַל to be repeated.—Its *fortress*, properly, watch-tower; cf. "its height," xxxi. 4. Ver. 8. Here the enemy's idea of being able to take the city is compared to the illusion of a dreamer, who in a dream seems to be eating, but on awaking is as hungry as before.—נַפְשׁוֹ, see on v. 14. Ver. 9. Delitzsch, Nägelsbach: be startled and stare (from מָהָה and תָּמַהּ).—שְׁעַע, to be plastered over, *i.e.* blind; Hithp., to put oneself in this state; cf. the Hiph. in the similar passage, vi. 10. The language is addressed in this verse to the hearers of the prophecy, who are mentally drunk, seeing and comprehending nothing. Ver. 10. Their obtuseness is a divine penalty.—עָצַם, Piel, like Kal, xxxiii. 15, to make stiff, rigid, or better: *to close fast;* cf. French *fermer* with *firmare.*—Koppe, Eichhorn, Gesenius, Hitzig, Knobel, Cheyne, Ewald also partially, would erase the phrases אֶת־הַנְּבִיאִים and הַחֹזִים as glosses, scarcely with reason; for in ver. 11 f. experts and laymen are distinguished, who both have equally little knowledge of revelation. In the application of the figure the former are not the educated, but those versed in prophecy. Ver. 13. In the days of the pious Hezekiah, as later under Josiah, the danger was especially great of the religion of their

me is acquired at man's bidding; 14. therefore, behold, I will still further deal strangely with this people, strangely and wonderfully, and the wisdom of its wise ones shall perish, and the understanding of its understanding ones be hidden. 15. Woe to those who bury themselves deep from Yahveh to take secret counsel, and whose works are done in darkness, so that they say: Who sees us and who knows us? 16. Ah your perversity! Or shall the potter be counted as a piece of clay, that the work should say of its master: He did not make me, and the thing formed say of its former: He has no understanding?

17. Shall not but a very little while pass before Lebanon is turned into an orchard, and the orchard is counted for a forest? 18. And on that day the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and darkness. 19. And the afflicted shall have joy upon joy in Yahveh, and the poorest of men exult in the Holy One of Israel. 20. For the violent man is done with, and the mocker is at an end; and all they who walk in wicked-

subjects being merely an external thing, assumed or acquired out of regard to men. Ver. 14. יוֹסִף, to be treated as in xxxviii. 5. Unless we simply read יוֹסֵף, the position is as in xxviii. 16: *en me* (*qui*) *pergit* (Ges. 50. a. 1). Because of their insincere conduct God covers them with confusion by strange, unexpected dealings. Ver. 15. *Who hide themselves deep*, more precise adverbial definition of the following verb by Hiphil, as in Hos. ix. 9. לְסַתִּיר, contracted as in i. 12 and often. Ver. 16. הַפִּכְכֶם, to be read, according to Baer, from הֲפֵךְ, as exclamation: Alas for your perversity! They reverse the true state of things as if they were the deciders of destiny, and God the plastic clay with which they could do as they pleased. לְ, in reference to. —As to matter, cf. xxxii. 15. Ver. 17. כְּמְעַט מְ, as in x. 25. On the matter, cf. xxxii. 15. The proverbial language used here describes not an exalting of the low and a humbling of the high, but a blessed metamorphosis of the sacred land and nation, wooded Lebanon being changed into a fruit-bearing garden, while that which is now called garden is counted common wood, in consequence of the higher standard of fertility then applied. Cf. the increase, xxx. 26. Ver. 18. *The words of the book*, glances back to ver. 11 f. The contents of the prophetic revelation are meant. Ver. 20. The *scoffer* at present

ness, 21. who stamp man as a sinner for a word, and try to snare him who reproves in the gate, and cast down the just by worthless means, are rooted out. 22. Therefore thus says Yahveh, he who redeemed Abraham, to the house of Jacob: Not now shall Jacob be put to shame, nor shall his countenance grow pale at this time. 23. For when he, when his children see the work of my hands in his midst, they shall hallow my name and count holy the Holy One of Jacob, and be in awe before the God of Israel; 24. and they who are of erring spirit shall acquire prudence, and the murmurers learn instruction.

talks big (xxviii. 9, 14, 22). Ver. 21. שׁקד, *invigilare alicui rei*, Jer. i. 12. The verse refers to the attacks to which the prophet was exposed. His outspoken language was imputed to him as a crime, high-treason, without, however, his enemies being allowed, under a king like Hezekiah, to proceed to such lengths as Jeremiah's enemies did afterwards. יטו—יקוּשׁ=קוֹשׁ in the sense of מִשְׁפָּט—הַטָּה, by nothingness, futile accusations. Ver. 22. Abraham was *redeemed*, properly, delivered from the heathenism surrounding him; so also Jacob, his children, *i.e.* the future race of his people in the future epoch implied in יִהְיֶה. They shall no longer be counted sinners before God, like those now living, who grievously misunderstand His revelation and therefore must suffer shame. Ver. 24. לֶקַח, properly, reception, what one receives willingly.

Exposition.

Contents of ch. xxix. God's Ways with Jerusalem: 1. Storming and Deliverance of Zion, vv. 1–8. 2. Its Attitude towards the prophetic Revelation, vv. 9–24: *a.* Present Blindness, vv. 9–16; *b.* Blessed Transformation in the Future, vv. 17–24.

This discourse, also falling within Hezekiah's days, sees the storm, which according to xxviii. 1 ff. was about to descend upon the proud throne of Samaria, and which meantime had already fallen, gathering also round Jerusalem, God's hearth, His place of sacrifice established by David. Another full year is granted the city; then it will suffer a siege by a foreign host, which will deeply humble its reckless (xxii. 2), haughty spirit, so that it will scarcely be able to speak ever so softly, like one crushed to the earth, yea, like a spirit

speaking in hollow, feeble tones out of the ground. But in this suffering it will prove itself true Ariel = God's hearth, the Lord Himself interposing and delivering it by the display of His power over nature, so that the assailants, who were already making sure of their prey, see themselves miserably deceived, and the prey elude them like the phantasm of a dream, nay, vanish like a dream itself.

Ver. 9 ff. is addressed to the obtuse hearers of the message, who stare vacantly at the vision unrolled before their eyes, instead of taking refuge in this divine word. Doubting and cavilling, they blind themselves to its glorious truth until they become actually blind to it. It is a divine judgment that their spirit is too dull and their eye too dim, and they themselves in presence of God's great revelation are like men called upon to read a sealed book, in which case it makes no difference whether they can read or not (ver. 11 f.). By those unable to read is meant in this parable those ignorant of spiritual or divine things, who perhaps excuse themselves on this ground; by those who know letters, on the other hand, those who regard themselves as conversant with God's mysteries, nay, prefer to be seers and prophets, while not knowing what to make of this present revelation. The real ground of their inability to understand God's ways is this, that they are all devoted to God's outward service merely, because it is enjoined by authority, while inwardly alienated from the Lord (ver. 13), so that the Lord will still be forced to deal strangely with His people before bringing them to the goal (ver. 14). Thus utter shame will fall on their wisdom, which thought to help itself by secretly contrived plans, which plans must hide themselves from God and man (ver. 15). This rebuke applies, as in xxviii. 14 ff., to the secret transactions with Egypt. They would deceive God, and in their cleverness correct His ways; what perverseness for creatures to deal thus with their Creator!

In ver. 17 ff. there follows abruptly, yet with close internal links of connection, the announcement of a wondrous metamorphosis, which is the aim of God's incomprehensible dealings with His people (ver. 14). Just as miraculous as the increase in the fertility of the holy land (ver. 17), the unreceptiveness of the nation to God's revelation is healed (ver. 18). The

first might be understood as a mere figurative expression for the second. Yet it is better to suppose an outward change in the landscape corresponding to the inward change in the nation. In ver. 18 the deaf and the blind are not the whole body of the people unreceptive to God's word (ver. 9 ff.), but a particular class, like the poor, ver. 19, whether physically blind and deaf, or, as xxxii. 3 f. suggests, spiritually uncultivated, incapable and ignorant (cf. ver. 12); in these eschatological descriptions the two things flow into each other: bodily and spiritual frailty, outward wretchedness and inward poverty. The deaf and blind, according to human judgment the most incapable of hearing and seeing, shall suddenly not merely hear and see in general, but even understand written language, and so have an intelligent ear for spiritual things, by which God's mysteries are meant; whereas what is now called hearing and seeing shall be counted deafness and blindness. Thus the increase of ver. 18 exactly corresponds to that of ver. 17. In the same way the poverty and sadness springing from the inequalities of life and the injustice of the strong, according to ver. 19, turn into abounding joy and inexpressible happiness, so that the class that has been hitherto the most depressed and despised, owing to this divine distinction, comes into the foremost rank. Conversely, malignant oppressors will have utterly vanished, especially those who, impatient even of free speech, try by party cries and groundless accusations to close the mouth and crush the rights of the unwelcome witness to truth and justice (by whom the true prophet is chiefly meant); according to ver. 21, overturning human right just as much as, according to ver. 16, divine. The God who ransomed Abraham from his heathen surroundings will also ransom the kernel of His degenerate people at least in a later generation from the evil, poisonous elements now cleaving to it, and by His work of judgment and grace carried out in its midst, reform those capable of reformation, so that the erring will be set right, the murmurers (in distinction from open adversaries) admonished (ver. 24), while all will fear God and count His revelation sacred (ver. 23).

The first portion of this prophecy was fulfilled by the attack of the Assyrians on Jerusalem, and its defeat by God. But before the blessed metamorphosis could begin, which is

described in ver. 17 ff., and which was to begin after a little while (measured by divine more than by human standards), there was still necessary, as ver. 14 intimates, a long series of wonderful dealings of God with His people, which have not even yet reached their conclusion. But the work of grace in its midst, which led the receptive to true knowledge and hallowing of God and His name, is the manifestation of Jesus Christ, who, by His words in the Sermon on the Mount to the poor, mourners, and others, as well as by His miracles on the blind, deaf, lame of every kind, with conscious reference to predictions like these and xxxii. 3 f., xxxv. 5 f., and similar oracles in Deutero-Isaiah, proved Himself the one who was to unfold to His people according to the promise the blessed mysteries of the kingdom of heaven. Cf. Matt. v. 3–5; Luke vi. 20; Matt. xi. 4 f.; Luke vii. 22; John ix. 5, 39 ff.

3. *Against the Egyptian Alliance*, ch. xxx.

XXX. 1. Alas for the stubborn children, is Yahveh's oracle, carrying out a design that proceeds not from me, and concluding a covenant without my Spirit, that they may heap sin on sin! 2. Who are preparing to go down to Egypt without having inquired at my mouth, to take refuge in the protection of Pharaoh, and to hide themselves in Egypt's shadow. 3. But Pharaoh's protection shall be a shame to them, and hiding in Egypt's shadow a disgrace. 4. For his princes have reached Zoan, and his messengers have arrived at

Chapter XXX.

Ver. 1. *Stubborn children* (cf. i. 2–4), who carry out their plan in a wilful, disobedient way. This predicate is expanded by ל with infinitives.—נסך מ', the root-meaning is probably to pour out a libation; cf. σπένδεσθαι, σπονδή.—*Without my Spirit*, without my Spirit impelling, prompting thereto.—סְפָּה here = יְסַף.—למען, the particle of purpose, is often used in the prophets, where the reference is not to any object of conscious human intention, but to an intrinsically necessary consequence of human action. Ver. 2. עז, as in Arabic: to take his flight; מָעוֹז, elsewhere derived from עוז, and here seemingly the same.—*My mouth, i.e.* that of my trusty prophet. Ver. 4. *Zoan*, see on xix. 11. *Hanes* (LXX, חָנֵס!), capital of central Egypt, Egyptian *Hnēs* or *Ehnēs*, Greek Ἀνυσις (Herod. ii. 137), later,

Hanes. 5. All are undeceived in the people that brings them no gain, no help, and no profit, but even shame and reproach.

6. *Oracle respecting the beast of the south.* In a land of affliction and distress, whence come lioness and lion, viper and winged dragon, they carry their wealth on the back of young asses, and their treasures on the bunches of camels, to a people that brings no profit. 7. And Egypt—null and void will be its help; on this account I have called it: "Monster of sitters-still!" 8. Go in now, write it on a tablet near them, and inscribe it in a book, that it may endure to after days, for ever, unto eternity.

9. For it is an obstinate people, lying children, children that refuse to listen to Yahveh's law; 10. who say to the seers, "Ye shall not see," and to the beholders, "Ye shall not

Herakleopolis, situated on an island of the Nile.—*His* princes and messengers are those of Judah. Ver. 5. הבאיש, as the Hiphil of באש, is here unsuitable; the authors of the points rightly take it as Hiphil of בוש, so that א is superfluous. Ver. 6. משא, as in xiii. 1, and generally in the oracles relating to foreign nations. בהמות, construct of בְּהֵמוֹת, in the sense of Job xl. 15 = Egyptian, *p-che-mau*, "water-ox," *i.e.* Nile-horse or river-horse, *hippopotamus amphibius*. This huge, sluggish beast (see its description in Job) is here an expressive emblem of the empire on the Nile, "which boasts and brags, but does not stir from its place to help another" (Del.).—The land of *affliction*, through which they journey to Egypt, through which Israel once journeyed, where lions and venomous serpents abound (Num. xxi. 6 ff.; Deut. viii. 15).—*Winged* serpent, see on xiv. 29. —No danger deters them, no sacrifice is too great for them, to carry out their unworthy plan. Ver. 7. רהב, properly, vehemence, then *monster;* hence in Hebrew poetry (Ps. lxxxix. 10), even before Isaiah's days and afterwards, a designation of Egypt, which also figures as a crocodile, Nile-horse, etc. But to this Isaiah adds the sarcastic qualification: *who sit still*, in sorry contrast with its violent nature and bravado. הֵם (plur. as in the verb of the first clause) institutes comparison. Ver. 8. Cf. as to the matter, viii. 1. אתם, a table found under their eyes, therefore set out in public. On the other hand, he will retain the book or roll with himself. This is distinguished from the table, scarcely in a merely rhetorical way. Another reading, לְעַד, LXX, Targ. Syr. Ver. 10. The words put in the mouth of the people give us, in xxviii. 15, their true disposition, which

behold truths for us; speak flatteries to us, behold illusions! 11. Depart from the way, turn aside from the path, cause the Holy One of Israel to vanish from our sight!" 12. Therefore thus says the Holy One of Israel: Because you despise this message and trust in extortion and corruption, and rely thereon, 13. therefore this guilt shall be to you a breach falling in, overhanging on the lofty wall, whose falling in comes very suddenly. 14. And he breaks it, as a potter's jug breaks to pieces by ruthless crushing, so that not a sherd can be found in its fragments to take fire from the burning, and to draw water from the pit.

15. For thus spake the Lord, Yahveh, the Holy One of Israel: "By repenting and remaining quiet you shall be saved, in stillness and in confidence your strength shall lie;" but you refused, 16. and said, "Nay, but upon horses we will flee,"—therefore shall you flee,—"and upon swift ones we will ride"—therefore shall your pursuers ride swiftly. 17. A thousand before the threat of one; before the threat of five shall you flee, until you are left like a signal-mast on a mountain-top, and like a flagstaff on a hill. 18. And there-

of course they do not express so nakedly. Ver. 11. מִנֶּי, instead of the more frequent מִנִּי, Ges. § 102. 1; Eng. ed. § 100. Ver. 12. Read *mooskhem*.—נלוז, part. Niph. of לוז, to bend, bend aside: that which is uneven, applies to the political intrigues they concoct; *oppression* (עשק), probably pecuniary extortion (as in 2 Kings xv. 20), necessary in order to collect the Egyptian tribute, cf. Isa. xxviii. 12. Ver. 13. בעה, part. Niph., swollen. The piece of wall, perhaps, struck by the ram, is about to fall, hangs over, forms a bulge on the wall, until it falls down. Ver. 14. ושברה, vocalized, not as noun (LXX, Targ.), but as verb, has God for its subject.—חתה, taking a coal from the fire. Not even large sherds are found in the ruined mass, such as one might use for these purposes. Ver. 15. שובה, only here; *μετάνοια*, properly, turning from wilful ways and ungodly practices; נחת is resting from such things in believing trust. Cf. vii. 4, 9, etc. Ver. 16. The fleet horses and chariots of Egypt are their trust and their refuge. From this an omen of their fate is deduced with a play upon words. Ver. 17 alludes very plainly to the old Mosaic threat in case of their unfaithfulness to God, Deut. xxxii. 30; Lev. xxvi. 36; cf. ver. 8 and Deut. xxviii. 25. תרן, probably a pole with flag: an image of isolation. Ver. 18. רום, to remain on high, *i.e.* to keep aloof

fore will Yahveh wait until he is gracious to you; and therefore he will remain on high, in order to have pity on you. For Yahveh is a God of judgment: happy are all who wait for him! 19. For a people shall dwell on Zion, at Jerusalem: thou shalt weep no more; he will surely show thee favour on thy cry; as soon as he hears, he will answer thee. 20. And the Lord gives you bread scantily and water sparingly; but thy teachers shall no more make themselves invisible, but thine eyes shall see thy teachers, 21. and thine ears shall hear the word behind thee, saying: "This is the way, walk ye in it!" when you would go to the right and when to the left. 22. And you shall defile the outside of thy silver graven images, and the coating of thy golden molten images: thou shalt cast them away like a polluted thing; Out with it, thou wilt say to it. 23. And he shall send rain for thy seed, with which thou sowest the ground, and bread which the earth bears, and it shall be juicy and fat: on that day thy cattle shall feed on a broad pasture. 24. And the oxen and the young asses, which till the ground, shall eat mixed fodder with salt, that is winnowed with shovel and

in his dignity; cf. מרום, Ps. x. 5. The conjecture, יָדוֹם or יְדוֹם, according to the ancients and some codices, is to be rejected. "He will remain still, keep Himself still."—*Happy all* who . . . cf. Ps. ii. 12; and as to matter, ver. 15. Ver. 19. יחנך for יְחָנֶךָּ, as in Gen. xliii. 29.—שְׁמֻעָה, verbal noun, Ges. § 45. 1*b*. Ver. 20. *Bread sparingly*, etc. (cf. 1 Kings xxii. 27), properly, bread which is affliction, water which is distress; Semitic phrases for bread and water, such as is obtainable in times of affliction and distress; the reference is to straitened siege-subsistence, other forms of suffering and need being included in these siege troubles. During the period of judgment God only gives the nation the barest necessaries of existence. Ver. 21. The teachers, as faithful shepherds, will accompany the nation in its ways, always pointing out to it the right one.—תאמינו for תֵּימִינוּ. Ver. 22. The golden or silver *coating* of the idols, whose core is of wood, clay, or common metal, and so the most costly part men will defile, desecrate, and no longer use even for other purposes. Ver. 23. מקנך might be singular, but is probably plural, as in Ex. xvii. 3; Ges. § 93. 3. a. 3. Ver. 24 paints in still more pleasant colours the state of prosperity due to the fruitfulness of the land.—*Salted mixed-fodder*, etc., *i.e.* good threshed corn, as the relative clause shows, not mixed with

fan. 25. Then on every high mountain and every lofty hill are brooks running over—on the day of the great slaughter when the towers fall. 26. And the light of the moon shall be like the sunlight, and the light of the sun shall be sevenfold, like the light of seven days, on the day when Yahveh binds up the rent of his people and heals its wounds.

27. Behold, the name of Yahveh comes from afar, burning in his wrath with dense smoke: his lips are full of fury, and his tongue like consuming fire: 28. and his breath like a rushing torrent, mounting to the neck, to swing the nations in a swing of falsehood, and a misleading bridle (comes) on the cheeks of the peoples. 29. That song you shall sing, as in the night when the feast is consecrated; and you shall have deep joy, like those who march with flutes to go up to the mountain of Yahveh, to the rock of Israel. 30. And Yahveh will make his majestic voice to be heard, and make his descending arm to be seen with fury of anger and heat of flaming fire, cloud-burst, and rain-flood, and hailstones. 31. For Assyria

chaff, but consisting of various kinds of grain, and in addition, made palatable by salted vegetables.—זרה, part. Kal with indefinite subject, better, part. Pual, instead of מְזֹרֶה. Ver. 25. *On the day*, referring in Isaiah's style generally to the time of the end, which will bring judgment even on Judah, in which many will perish, and the towers which are the object of fleshly trust (xxii. 9 ff., cf. xxxiii. 18) will fall. Ver. 26. *As the light of seven days* (a whole week) is wanting in the LXX, but is not necessarily a gloss. The light is as clear as if that of seven days were concentrated in one. Ver. 27. The name of Yahveh, *i.e.* God, so far as He can be known and named, so far as He reveals Himself, here: appears, cf. xxvi. 8.—*Burning in His wrath* (the latter a defining accusative) *along with* a mass of ascending flame, *i.e.* vapour of smoke. Ver. 28. חצה, properly, to divide, halve, here referring to water embracing one who stands in it almost entirely.—*To swing* depends on *he comes*, ver. 27.—*The swing* of a vain, false disposition, is one in which such a disposition is sifted. The retribution threatened corresponds to the treacherous disposition: a *misleading* bridle with bit is applied to their cheeks, *i.e.* under the constraint of a higher power they rush blindly on destruction. Ver. 29. The opening-night of the feast is the *Passover*-night, when the Church, shielded by God, sings joyous songs, whilst the destroying angel rages without. See complete illustrations in Vitringa.

shall be annihilated by Yahveh's voice; with the staff he strikes furiously. 32. And it shall come to pass as often as the sceptre of destiny sweeps along, which Yahveh causes to fall upon him, it shall be with sound of timbrel and lute; and with swinging arm fighting he will attack them. 33. For a place of horror is prepared of old, even for the king it is made ready: Deep and wide he has made its pile with much fire and wood; Yahveh's breath is like a torrent of brimstone setting it aflame.

The second comparison applies to the march of the festal pilgrims. Perhaps the Passover-feast was very near. Ver. 32. מוסדה, the one appointed, ordained (by God). Properly, every passing along is with timbrels, etc., *i.e.* takes place with accompaniment of timbrels.—תנופה, to be understood according to xix. 16.—כם, more tolerable than בָּהּ, after עליו. Ver. 33. תפתה, place of horror, from תֹּפֶת (see on Jer. vii. 31), derived, like אֲשָׁה, from אֵשׁ, is a place where unclean things are consumed. *Also for the king it is prepared*, namely, the Assyrian king, who is to be burned at the same time. Probably there is an allusion to Moloch, for whom such burning-places were set up (as in the valley of Hinnom), called by those in Israel of theocratic spirit, *Tophet*.—הרחיב, subject God, who provides fire and fuel; how the former, the last clause says.

Exposition.

Contents of ch. xxx. Against the Egyptian Alliance: 1. Occasion of the Oracle, vv. 1–5; 2. Oracle against Egypt, vv. 6–8; 3. Disobedient Judah, vv. 9–18; 4. God's purified People, vv. 19–26; 5. Annihilation of the Assyrians, vv. 27–33.

This discourse falls in the days when the Egyptian alliance, long planned in secret, against which Isaiah had warned in the preceding discourses, had become fact, and the ambassadors of Judah had just gone to different Egyptian courts carrying rich tribute (cf. with xix. 2). In this matter Hezekiah had yielded to the pressure of untheocratic statesmen and the wishes of the people. The prophet in his indignation at a scheme displaying unfaithfulness to the Lord and foolish shortsightedness, directs his sharp rebukes, not against the person of the king, whose good intentions must have been well known to him, but against the politicians generally and the entire people.

Vv. 1–5 characterize in clear words the sin of the people, consisting in this, that in conscious opposition to the admonition of their God (cf. ver. 15) they take refuge with the world-power, and also describe the uselessness of a step that is disgraceful in itself and quite unworthy of God's covenant people. Then follows a brief oracle, similar in heading and tenor to the national oracles formerly considered, respecting the huge, sluggish Nile-horse, *i.e.* Egypt, which will not stir a step to help its allies; whereas they expect wonders from it, and do not shrink from heavy sacrifices and the long dangerous journey through the desert to purchase its friendship. This oracle, describing the new allies and at the same stating the further course of things, is to be announced publicly, and to be preserved to after-days.—Ver. 9 f. Such measures are necessary, because the nation wilfully refuses to acknowledge the true divine word, and avoids its genuine prophets in every possible way so as not to hear the truth, nay, enjoins them only to utter things agreeable to its vain mind and favourable to its self-willed plan, a desire against which the true prophets, especially Jeremiah afterwards, had always to contend. Isaiah's condemnation of their purpose was an unwelcome hindrance to them, which they would gladly have got rid of. They thought the prophets should keep silence from regard to human authorities. They required the divinely-called teachers to do nothing less than remove the true and holy God Himself from before the eyes of the nation; and they would have gladly shut Him out of their mind altogether, because their conscience condemned them. This apostasy will prove a breach drawing after it the ruin of the state, which has become like a beleaguered city. A destruction as thorough as the one described in ver. 14 was first inflicted by Nebuchadnezzar, while the catastrophe was in fact due to the sin here rebuked—the perpetual conspiring with foreigner against foreigner. Judah would have escaped danger of destruction had it given heed to the prophet, especially to the admonition of Isaiah which he has often uttered, and which he repeats in fine terse terms in ver. 15, although he had no chance of being listened to by his countrymen who were dreaming of Egypt's horses and chariots. Thus will the retribution already threatened by Moses overtake them, ver. 17 f.

But if ver. 18 intimates a change of God's displeasure into mercy, in ver. 19 ff. the promise increases in brightness at every step. The reason of this change, as frequently in the prophets, is to be found less in the fidelity of a small kernel of the nation, than in the unchangeable faithfulness and compassion of God, who will not let man's sin frustrate His saving plan. Ver. 20 certainly shows that even those destined to be delivered have to pass through a time of affliction and privation, in which the true prophets will prove themselves the genuine friends of the people, and be allowed to speak freely and openly. Both took place first of all in the time of the Assyrian tribulation. Ver. 22 also was realized in Hezekiah's reformation, who found himself compelled more and more to suppress the idols (yet gradually at first, as this passage shows). But while the danger and protection, the suffering and prosperity, experienced under this king was no doubt a verifying, it could not be an adequate fulfilling, of this description of an idyllic state of peace and unsullied happiness, a description rising to the height of latter-day perfection (especially ver. 26). Whereas over the world, according to xxiv. 23, in that time of judgment sun and moon grow pale, over the people of God they shine with light of sevenfold brightness. Certainly across this peaceful picture shoots a dazzling lightning-shaft. About the same time, when God's Church is put into full possession of God's blessing, much blood flows and the towers fall. As the latter refers to Jerusalem, the former also must apply to Judah, which must first bleed before the Lord lovingly binds up its wounds. Then follows the reckoning with the world. *The Lord comes* to judge the nations with mighty manifestations of His incensed majesty (cf. ch. xxiv.); Assyria feels the first blows of the rod of His anger; whereas His true Church sings joyous festal songs, as when once miraculously shielded in the Passover-night. The remnants of the idolatrous foes are consumed in an unclean place, like a Moloch-offering. The Lord Himself prepared this hecatomb. To the eye of the seer the Assyrian catastrophe before Jerusalem blends with the universal world-judgment and the blissful glorifying of God's Church, whose type and prelude it was.

4. *Blessed Transformation by the Lord's Grace,* chs. xxxi., xxxii.

XXXI. 1. Alas for those who go down to Egypt for help, and rely on horses, and trust in chariots, because they are many, and in horsemen, because they are numerous: but look not to the Holy One of Israel, and ask not after Yahveh. 2. But he also is wise, and so he makes evil come to pass, and sets not aside his words: but rises up against the house of transgressors, and against the body of helpers of evil-doers. 3. But the Egyptians are men and not God; and their horses flesh, and not spirit. When Yahveh shall stretch out his hand, the protector totters and the protected one falls, and both perish together. 4. For thus has Yahveh said to me: Like as the lion growls, and the young lion over his prey, against whom the whole body of shepherds is called out without his being alarmed at their noise and crouching at their turmoil: so will Yahveh of hosts come down to take the field against Mount Zion, and against its height. 5. Like fluttering birds, so will Yahveh of hosts guard Jerusalem; guarding will surround and so deliver; sparing will pass by and so rescue it. 6. Return

Chapter XXXI.

Ver. 1. Cf. xxx. 1 ff., xvii. 7, xxii. 11. Ver. 2. As they think themselves wise in their evil schemes, He will show Himself yet wiser by making these schemes turn out to their damage.—הסיר, cf. xxx. 11. His words, so unwelcome to them, He does not take out of the way, but reminds them of them again and again. *The house of the wicked* is Judah, the body of *helpers of evil-doers* (Del.) = Egypt. Ver. 3. The passage is important in relation to spiritual conceptions of God: He not merely has spirit, but in His essence is spirit, which does not preclude anthropomorphisms, as the following words show. Ver. 4. The *growling,* as in Amos iii. 4, in the moment when the lion leaps on the prey. The *shepherds* called to help are the Egyptians; they cannot keep the enemy sent by God away from Jerusalem. But, indeed, the Lord Himself will guard it. *Mount Zion* is the temple-mount, its *height,* the city lofty in situation towering above it, cf. x. 32, xxix. 7. Ver. 5. As a bird anxiously fluttering round its threatened nest covers and guards it, will the Lord carefully surround Jerusalem (xxxvii. 35, xxxviii. 6); sparing He will pass by (פסח, in allusion to the passing over, Ex. xii. 13, etc.) and save it. Ver. 6. Properly, to Him in reference to whom they have been guilty of such deep apostasy.

to him from whom you have deeply fallen, ye sons of Israel! 7. For on that day they shall loathe every one his idols of silver and gold, which your hands have made for sin. 8. And Assyria falls by the sword, yet not of a hero; and the sword, yet not of a man, shall devour him: and he takes his flight from the sword, and his young men become slaves. 9. And his rock vanishes with terror, and his princes retire panic-stricken from the banner, is the oracle of Yahveh, who has his bright flame on Zion, and his furnace at Jerusalem.

XXXII. 1. Behold, the king shall rule in righteousness, and the rulers, they shall govern according to justice. 2. And every one shall be as a hiding-place from the wind, and a covert from the storm; like water-brooks in drought; like the shadow of a massive rock in a thirsty land. 3. Then shall the eyes of those who see no more be closed; and the ears of those who hear shall hearken. 4. And the heart of the inconsiderate shall be quick to know, and the tongue of stammerers speak plain things with ease. 5. The fool shall no more be

מִמֶּנּוּ = אשר . . . אֲשֶׁר. Ver. 7. Cf. on ii. 8, 20, xxx. 22.—*For sin*, their existence testified guilt, and led to further sin; cf. Hos. viii. 11. Ver. 8. היה לְמַס עֹבֵד = היה לְמַס, Deut. xx. 11; Gen. xlix. 15. Ver. 9. The *rock* of Assyria, not its power in general, but its king (Nägelsbach, Del.). The princes flee from the banners, where they should gather the terrified hosts.—God has His *bright flame* (אוּר) and His *furnace* (תנור) in Jerusalem, see on xxix. 1, 2. The foe is burnt on this fire. Cf. xxxiii. 14.

Chapter XXXII.

Ver. 1. לצדק, the ל indicates the norm.—לשרים, if ל is not a mistake: as concerns the rulers, thus shall they rule (from שָׂרַר). Ver. 2. In a treeless district one is glad to find *shade* behind a great *rock*. Ver. 3. Antithesis to vi. 9 f., xxix. 9 ff. Cf. xxxv. 5 f. תשעינה here, not from שעה, to see, but from שעע=שעה, in the same sense as in xxix. 9. Ver. 4. The *heart* (as often the seat of intelligence) of the inconsiderate (properly, the rash) will possess the gift of discrimination (xi. 2) for right knowledge.—The *stammerers* also are here to be understood spiritually of those who are unable to give plain and clear expression to God's will, and to honour God by their praises. Ver. 5. The spirit of those in high position will no longer be in conflict with the dignity and honour assigned to them. The

called noble, and the intriguer no more be called high-minded. 6. For a fool utters folly, and his heart devises mischief, to practise wickedness, and to utter perversity against Yahveh, to frustrate the desire of the hungry one, and to cause the drink of the thirsty one to fail. 7. And (as for) the intriguer, his intrigues are wicked, he forms corrupt plans to destroy harmless ones by treacherous words, even when the poor man speaks what is right. 8. But the noble man has noble thoughts, and by noble things he abides.

9. Ye merry-hearted women, arise, hear my voice! Ye careless daughters, hearken to my words! 10. In a year and a day you shall quake, ye careless ones; for the vintage has vanished, no fruit-harvest will come. 11. Tremble, ye merry-hearted ones; quake, ye careless ones! Strip you! Make you bare, and gird your loins! 12. They beat their breasts for the delightful fields, for the fruitful vine. 13. On

common *fool* (ethical in meaning, as usual) will no longer pass as *noble*, and the *knave* who uses unjust means to secure impure ends (ver. 7) no longer as *high-minded*.—שׁוֹעַ, properly wealthy, hence regarded as generous givers. Ver. 6. What the fool says, thinks, and does is against God, is sin. His words are perverse against God, blasphemous, his conduct cruel.—נפשׁ, see on v. 14. Ver. 7. כלי, instead of כֵּילִי (ver. 5), for the sake of the rhyming with כליו, his instruments, weapons, means, arts.—Such cunning perversion of honest words the prophet himself had to suffer from those in high place, xxix. 21. Ver. 8. קום על, literally, to stand upon = to continue in. Ver. 9. Cf. Amos vi. 1, iv. 1. Ver. 10. The description of time to be understood as in xxix. 1. Only a few days will be added to a year; then the judgment breaks in. As the discourse was uttered about the time of the Passover, like the foregoing one (cf. xxx. 29, xxxi. 5), so the judgment is viewed as happening before the harvest of the next year, according to 10*b*. Ver. 11. חרדו, masc. often as the more general form instead of the feminine. Also the following רגזה, פשטה, etc., with tone on penultima are imper. 2 sing. masc. with ה־ (Ges. § 48. 5 and § 130. a. 3; Eng. ed. § 46. 127), this form being used for a harsh order. The command applies to the whole body of women.—Gird you, namely, with a coarse apron; cf. iii. 24. The verb absolutely, as in Joel i. 13. Ver. 12. They *beat themselves*, though really only applicable to women, is also in the masculine.—A word-play here again. Ver. 13. *Of the wanton city* (xxii. 2),

the ground of my people thorns shoot up; yea, upon all the joyous houses of the wanton city! 14. For the palace is cast down; the uproar of the city is lonely; fort and watch-tower have become lurking-holes for ever, a joy of wild asses, a feeding-place of flocks; 15. until the Spirit is poured out upon us from on high, and the desert becomes an orchard, and the orchard is counted a forest. 16. And justice shall dwell in the desert, and righteousness lodge in the orchard. 17. And the work of righteousness shall be peace, and the labour of righteousness rest and assurance for ever. 18. And my people shall dwell in a pasture of peace, and in safe habitations and in pleasant resting-places. 19. But it shall hail when the forest falls, and the city sinks into the deep. 20. Happy are you who shall sow by all waters, who can make free course for the foot of the ox and the ass!

loosely connected, but is to be regarded perhaps not as accus. of place, nor as depending on עַל, but as genitive. Ver. 14. The *turmoil of the city was forsaken*, pregnantly for: the city was forsaken, so that the turmoil ceased.—*Fort* and *watch-tower;* the former *ophel* was a proper name of the fortified height on the south-east spur of the temple-hill; also by *bachun* a particular tower in Jerusalem is perhaps to be understood.—בער, to be or go for something = to serve for something. —*Wild ass*, as a beast of the desert, see Gen. xvi. 12.—*For ever, i.e.* for an immeasurable time. No temporal limit of the desolation is visible to human gaze, but such a limit intervenes through God's miraculous action, ver. 15. Cf. Orelli, *Syn. der Zeit*, p. 78. Ver. 15. The *Spirit*, in allusion to Joel ii. 28 ff., is viewed as a fertilizing rain, which transforms both land and people; cf. xxix. 17 f. The spiritual and ethical transformation, which is a *conditio sine qua non* of the outward one, is depicted in ver. 16 f. Ver. 16. *Justice and righteousness*, as inhabitants of the land, when renewed in all its parts, are everywhere in Isaiah the fruits of the people when renewed in the Messianic days, i. 25 ff., etc. Ver. 17. *Work* and *labour*, as in xxviii. 21, but to be understood here of the effect and produce of labour. This *assurance* is the opposite of the false assurance in ver. 9 ff. Ver. 19. ברד, here denom. verb, rhyming with the next word, like היער with העיר, etc. The hail recalls xxx. 30, and the forest may be understood as in x. 18 f., 34, of Assyria; but ix. 17 is rather parallel with the present passage; the city is Jerusalem. Ver. 20. Congratulation of those who survive the judgment, who sow by all waters, *i.e.* on abundantly-watered

fields, and dwell in abounding fulness, so that they need not carefully fence in their cattle with hedges, but let them feed unhindered in wide, rich meadows. Cf. xxx. 23–25.

Exposition.

Contents of chs. xxxi., xxxii. Blessed Transformation by the Lord's Grace: 1. Egypt is no help against Assyria (xxxi. 1–4), but Yahveh Himself (vv. 5–9). 2. The Transformed Land and People of the future (xxxii. 1–8). 3. Address to the Women on the same subject (vv. 9–20).

XXXI. 1 ff. This discourse belongs to the same period as the previous one, and refers in the same way to that shameful courting of the favour and support of Egypt, which was a denying of the Holy One of Israel. As the leaders of the State thought they had made a clever move in securing the chariots of Egypt, the Lord will show Himself still wiser by making the agreement turn out to the injury of the strong patron as well as of the feeble client, and by bringing both to ruin by a mere wave of the hand (ver. 1 ff.). By foolishly making mortals their allies, and setting their hope on the spiritless flesh of horses, they have set themselves in opposition to the living God, who has at His command all life and spirit, and to whom their distrust has given deadly offence (ver. 3). The helpers summoned from afar will as little terrify the foe, *i.e.* God, approaching Jerusalem in wrath, as the shouting of the hurrying shepherds keeps the lion from the herd (ver. 4). But, in truth, Yahveh Himself will surround and guard Jerusalem, and suffer no harm to happen to His city, since He will graciously pass by, and by His invisible sword vanquish the Assyrian, who will not with impunity come near the place where God's flame burns. The transition from ver. 4 to ver. 5 is in the first place intentionally abrupt; but it is afterwards explained by ver. 6 f. in harmony with the historical fulfilment, according to which as matter of fact turning to the true God preceded God's interposition against the enemy of the land.

In xxxii. 1 ff. again, following on this conversion, is unrolled the bright picture of the future incidentally outlined before (i. 26 ff., etc., last time, xxx. 17 ff.). This picture represents the Church as it will appear after the purifying judgment: Head

and members will be acceptable to God. In the king and in the rulers under him men will have a refuge from wrong and evil that will never fail: every one of them will be a guardian of right, and a sure defence against evil powers (ver. 1 f.). And the multitude, now deaf to God's word and blind to His revelation, will attentively hear and consider it; those now ignorant will understand it; the stammering, *i.e.* those incapable of speaking of spiritual things, will speak of it with as much skill and accuracy as ease, and by their words bear witness to divine truth. So will the spiritual wounds, at present so distressing, be healed (cf. xxix. 18). Even the incongruousness between outward reputation and inner worth will cease. Now the man of mean and evil spirit is often called noble, high-born, while nothing but common wickedness, blasphemy, and cruelty issue from him, instead of the lofty mind and stedfast adherence to noble purpose natural to the truly noble. And the malicious intriguer passes for respectable and beneficent, because rich and well-to-do, while using the worst means to compass his selfish ends at the cost of the defenceless (vv. 5–7).

In xxxii. 9–20 follows an apostrophe to the women, before whom the same course of ideas is again laid in terms suited to their apprehension. Their frivolous worldly confidence Isaiah rebukes, just as powerfully as he tries in iii. 16 ff. to terrify them from their wanton living, and to make them ashamed of their love of finery. Only a year and a few days will pass before they suffer the lot of the unhappy women given over to the rude caprice of the conqueror. Captivity awaits the people, desolation the land (vv. 9–14). But even here the discourse does not end with comfortless retribution for sins committed, but at last makes known an unexpected act of divine grace. The rain of the Spirit, already promised by Joel, will not fail, but will wondrously fertilize land and people, so that right and justice will have their abode in paradisaic fields, the fruit of which will be true peace and eternally lasting security in opposition to the present indifference, which is only the fruit of frivolity (vv. 15–17). Happy they who shall share in such blessing, after surviving (ver. 20) the storm that necessarily came first (ver. 19).

Isaiah's prophecies, when combined together, do not give a

programme of the future arranged according to the temporal order of the occurrences included; and just as little does a single discourse like the foregoing one. But the prophet selects, according to the actual connection, from the future now something lying near, now something lying farther off, now single particulars, now a complete ideal. He is guided in this by the needs of his hearers; and again the shaping of the future, the early or late, inadequate or complete, fulfilment of the prophecy, depends on their bearing. Thus he here foretells the approaching investment (xxxi. 4) and conquest (xxxii. 9 ff., 19) of Jerusalem. As matter of fact this was prevented, or at least postponed (cf. Jer. xxvi. 16), by the conversion to Yahveh which the prophet pointed out as a way of escape (xxxi. 6), and that by means of the divine judgment upon the Assyrians which the prophet definitely predicted (xxxi. 8 f.). On the other hand, the return to the Lord from afar was not so thorough as to lead to the state of perfection, which Isaiah also saw entering for the first time after a more thorough purifying by judgment. The complete judgment and the perfect blessedness are therefore reserved for the more remote future.

5. *Cry of Distress and Sentence of Destruction against the Assyrians*, ch. xxxiii.

XXXIII. 1. Woe to thee, Spoiler, who wast not spoiled; Deceiver, whom none deceived! As thou spoilest and killest, so shalt thou be spoiled; when thou hast made an end of deceiving, thou shalt be deceived. 2. O Yahveh, have pity upon us, we wait for thee! Be thou their arm every morning;

CHAPTER XXXIII.

Ver. 1. Woe to the violent conqueror, to whom no one has done injury!—בגד, usually translated here and xxiv. 16 to rob, never has this meaning; it refers to the perfidy of the Assyrian, who even attacks those who harbour no evil design against him, and disregards their just rights. The Assyrian's craft is seen in ver. 8.—תושד, imperf. Hophal.—כנלחך for כְּהַנָּלְחָךְ, Hiph. of נלה, to reach, attain; many prefer כְּכַלֹּחֲךָ. Ver. 2. *Their arm*, *i.e.* their effectual help, rapid change of person, the prophet again identifying himself with those for whom he prays.

yea, our deliverance in time of distress! 3. The peoples flee away at the thundering sound, nations are scattered at thy uprising. 4. And your booty is gathered together as the locusts gather; as grasshoppers run to and fro, they rush upon it. 5. Exalted is Yahveh: for he dwells on high, he fills Zion with justice and righteousness. 6. And he is the stability of thy times, a store of blessings, wisdom, and knowledge: the fear of Yahveh, this is his treasure. 7. Behold, their heroes cry aloud without, the messengers of peace weep bitterly. 8. The streets are desolate, no one walks any longer in the way: he has broken the covenant, despised the cities, men are of no account to him. 9. The land mourns, languishes; Lebanon is ashamed, withers; Sharon has become

Ver. 3 refers to God's approach with sound of thunder. Ver. 4. Cf. ver. 23. Those addressed are the same as in ver. 1 and ver. 11. Their booty which they are carrying with them is as quickly and thoroughly gathered by the pursuing Judæans as the locusts carry off everything green. שׁקק applies to the busy running to and fro of these animals, Joel ii. 9; with בּ, to run at something, to spring upon it. Ver. 5. *Exalted* is Yahveh, namely, by such judgments He has shown Himself the heavenly exalted One. *Justice* and *righteousness*, cf. xxxii. 16 and elsewhere. Ver. 6. Usually: and it shall be the security of thy times; better, take Yahveh as subject: He shall be the stability of thy times, *i.e.* the unchangeable pledge of stability in all the changes of an unquiet age.—חכמת, construct, although not a genitive but a copula, follows. In the Lord Jerusalem has an exhaustless store of salvation, knowledge, etc. Cf. xi. 2 f. Ver. 7. אראלם, an obscure word, probably "their lions of God" = *heroes*, after 2 Sam. xxiii. 20 (in xxix. 1 different). These cry out for grief and anger, having been so shamefully treated by the Assyrian. Ver. 8. He despises the *cities*, *i.e.* he will not come to a friendly agreement with them, but take them by force, certain of success, 2 Kings xviii. 13. Mortal men count for nothing with him; he pays no regard to them; he shows this by trampling their just rights under foot, because superior to them in power. Ver. 9. Cf. the verbs, xxiv. 4, 7. The description applies, not merely to the autumn colouring and fall of leaf, looking to the prophet like an expression of a sad mood of feeling, but to actual fellowship in suffering, into which these mountains were drawn by Sennacherib's march, first of all Lebanon (see on xxxvii. 24), but also the west of the land (the plain of Sharon, Carmel), which the army traversed on its march against

like a desert; Bashan and Carmel shake. 10. Now will I arise, says Yahveh; now will I be exalted; now will I raise myself up. 11. You conceive straw, you shall bring forth chaff; your violence is a fire that shall consume you; 12. and the nations shall be burning-places of lime, thorns cut off which the fire seizes.

13. Hear, ye that are distant, what I have done; and know, ye that are near, my great strength! 14. The sinners in Zion quake, terror takes hold of the wicked. Who among us shall dwell with consuming fire? who among us shall dwell with eternal flames? 15. He who walks justly and speaks honestly, he who despises gain by extortion, who shakes his hands from taking bribes, who stops his ears from hearing of bloodshed, and closes fast his eyes from seeing evil; 16. he shall dwell on high; rocky fastnesses are his high forts; his bread is given him, and his waters are unfailing. 17. Thine eyes shall behold the king in his beauty; they shall see a land that is wide open. 18. Thy heart shall meditate on the terror: Where is he who kept the book? where he who weighed? where he who noted down the towers? 19. Thou shalt no

Philistia and Egypt, and the north-east (Bashan), which it grazed. Bashan and Carmel shake off their leaves in shame and terror. Ver. 10. ארומם, with pausal *â* for *ê*, Hithpael, Ges. § 54. 2*b*; Eng. ed. § 53 = אֶתְרוֹמֵם. Ver. 11. Their plan, which they carry in their mind, is unfruitful as straw and chaff, true fuel for a consuming fire (ver. 24); their own violence becomes a storm kindling the fire. Ver. 12. *Burning-places of lime*, where the entire mass bursts out in flame; thorn-bushes cut down, so that the fire lays thorough hold of them. Ver. 14. Cf. xxxi. 9, and with the question and answer, Ps. xxiv. 3 ff. Ver. 15. *Who stops his ear*, etc., of course not of a judge who wilfully overlooks offences committed, but of one who closes eye and ear to the temptation to do so (עצם, cf. Piel with xxix. 10), and has such horror of these sins, that hearing of them and seeing them is a pain to him. Ver. 17. The king, now maltreated and going about in sorrowful garb (xxxvii. 1), will be seen again in full glory and splendour; the land, now straitened and confined, will be broad and free. Ver. 18. It will need effort to muse upon the suffering and shame just endured. Where now is he who *kept the account* of the tribute paid, and he who *weighed* it, and he who recorded the *towers*, namely, those of Jerusalem, to settle how many the favour of the conqueror would leave standing? Ver. 19. נתן, Niphal of יעז = עזז. —

more see the presumptuous nation, the nation of unsearchable speech which cannot be understood, of stammering tongue which cannot be distinguished. 20. Behold Zion, the fortress of our assembly! Thine eyes shall see Jerusalem as a pleasant pasture, a tent that shall not wander, whose pegs shall never be moved, and its ropes never break. 21. But there Yahveh is majestic for us—a place of broad swelling streams on both sides: no oared fleet shall sail on it, nor stately ship cross over it. 22. For Yahveh is our judge, Yahveh our leader, Yahveh our king—he will deliver us. 23. Thy ropes hang slack; they hold not firm the bed of thy mast; they unfurl not the flag: then shall the spoil of plundering be shared in abundance; (even) the lame shall take the prey. 24. And no inhabitant shall say: I am sick; the people dwelling in it has its guilt forgiven.

עָמֹק, deep, like Ezek. iii. 5 f., unsearchable, the words of which one does not understand (מִשְׁמוּעַ).—*Of stammering tongue*, in the sense of xxviii. 11. Ver. 20. Address, not to God, but to the witness of the future glory of Jerusalem already addressed.—Of our *assembly*, namely, at joyous feasts. Ver. 21. Showing himself *glorious*, majestic in our defence; cf. x. 34. In consequence of this abode of the majestic God, Jerusalem is a place enclosed on both sides by flowing streams, and so guarded against the foe; no hostile vessels will venture to cross this stream. The description is merely figurative, although abundant waters always recur in the picture of the future Jerusalem. Ver. 23. In allusion to the stately vessel just mentioned, Jerusalem itself is now compared to such a vessel, bearing at present the marks of ill-usage and utter disrepair.—כֵּן, scarcely adjective, "straight," but substantive, *bed*, in which the mast stands. Ver. 24. נשׂא עון, cf. Ps. xxxii. 1. As to the matter, cf. Micah vii. 18; Jer. xxxi. 34.

Exposition.

Contents of ch. xxxiii. New Oracle against the Assyrians: 1. Cry of Distress to the Lord, and His judgment on the ruthless Conqueror, vv. 1–12. 2. The Saving Effect of this judgment on Zion, God's chosen city, vv. 13–24.

This discourse presupposes a considerable advance in outward events. Its date can be fixed exactly from ver. 7 f. The Jewish nobles, sent to Lachish to Sennacherib with

tribute, received there an answer that filled them and the prophet with the deepest dismay. The king accepted the treasures that had been collected with such pains, but refused the capital the peace which it hoped to purchase by these heavy sacrifices; he continued his hostile attitude, and sought to take possession of the strong cities. He thus showed himself faithless (ver. 8) and treacherous (ver. 1), disregarding the conditions of peace fixed by himself (2 Kings xviii. 14). The discourse therefore falls between 2 Kings xviii. 16 and 17. The embassy, spoken of in ver. 7, is not the one sent first (2 Kings xviii. 14) to make an offer of submission, but the one bringing tribute to Sennacherib in virtue of this agreement. Now the enemy's love of destruction is made manifest. Hence the prophet, in full sympathy with unhappy Jerusalem, takes part against him; he joins his poor people in intercession, and declares the judgment, long and often threatened against the Assyrian, to be now immediately impending (ver. 10). All the plunder the Assyrian has gathered will on his downfall (not accomplished, according to xxxi. 8, by human hand) be good booty for the Jerusalemites, who will fly upon it with the eagerness of locusts (vv. 4, 23).

On the other hand, in this time of heavy trial the threat against Jerusalem falls into the shade. The form it takes is, that the sinners in Jerusalem are plunged into the deepest terror by the judgment on the heathen, and from this time men reverence the holiness of the God who has proved Himself a consuming fire. Only they who keep themselves free and pure from all evil can hereafter dwell peacefully in the neighbourhood of His altar. Thus will Jerusalem, suddenly delivered, shine forth in new splendour, from this time remaining immoveable (vv. 17–22). Of course the character of its inhabitants, described in ver. 15, is the condition on whose fulfilment God's gracious presence depends. Ver. 23 casts another glance at the present state of utter abasement and impotence, in order to promise its sudden conversion into the joy and strength of victory, a change which can only be explained by the pardon of the guilt which made the people weak and sick. — Thus the present discourse is a powerful testimony to show how a turn of events, improbable in the highest degree as men speak, was made known to the prophet

beforehand with divine certainty. If the reality did not correspond to the description of Jerusalem delivered, still this divine message, forming the goal of God's saving plan, was by no means to fall through, but to be taken up again first of all by later prophets.

6. *The Final Judgment and Redemption,* chs. xxxiv., xxxv.

XXXIV. 1. Come near, ye nations, to hear; and ye peoples, listen! Let the earth attend, and that which fills it; the circle of the world, and all they who spring from it! 2. For an outburst of Yahveh's wrath is coming upon all nations, and fury upon all their host: he has laid them under the ban, given them up to slaughter. 3. And their slain ones are cast out, their stench going up from their carcases, and the mountains melt with their blood. 4. And all the hosts of heaven rot, and the heavens are rolled together like a scroll; and all their host withers, as a leaf falls from the vine, and as that which withers from the fig-tree.

5. For when my sword has refreshed itself in heaven; behold, it comes down upon Edom, and upon the people of my ban, for judgment. 6. The sword of Yahveh is drenched in blood, soaked with the blood of lambs and he-goats, with the kidney-fat of rams; for Yahveh has a sacrificial feast in Bozrah,

Chapter XXXIV.

Ver. 1. *All its offspring* (cf. xlii. 5), just as general as the foregoing "what fills it," embracing men, animals, and plants. Ver. 2. קצף, outburst of wrath; לְ, as in xxii. 5.—חרם, as in xi. 15. Ver. 3. *Their stench,* cf. Joel ii. 20. Ver. 4 f. Resembling xxiv. 21 f. But in the latter passage the invisible heavenly powers are more prominent; here the visible host of heaven, the stars; cf. li. 6, lxv. 17, lxvi. 22; further, Matt. xxiv. 29, and especially the reference in Rev. vi. 13 f.—מקק, to moulder, rot.—נגלו for נגלו, Ges. § 67. a. 5; Eng. ed. § 65. Ver. 6. Cf. Zeph. i. 7 f. The *sword of Yahveh,* לַ־, as in Judg. vii. 18, 20. הדשנה, Hothpaal, for הִתְדַּשְּׁנָה, Ges. § 54. 3; Eng. ed. § 53. The tone is abnormally drawn back to the penultimate. —*Blood and fat* is that of the Edomites (cf. 2 Sam. i. 22), who are here compared to sacrificial animals.—Vocalize מֻחְלָב. *Bosrah,* as in lxiii. 1, mentioned as the capital; see Jer.

and a great battle-feast in the land of Edom. 7. And buffaloes must go down with them, and bullocks with strong oxen; and their land is drunk with their blood, and their dust soaked with fat. 8. For the Lord has a day of vengeance, a year of recompense in revenge for Zion. 9. Then their brooks turn into pitch, and their dust to brimstone, and their land becomes burning pitch. 10. It is not quenched night or day; the smoke thereof goes up for ever: from generation to generation it shall lie waste; for ever and ever none passes through it. 11. And pelican and hedgehog take possession of it; and horned owl and raven shall dwell therein; and he stretches over it the measuring line of emptiness and the plummet of desolation. 12. Its nobles—there they shall no longer proclaim a kingdom, and all its princes are at an end. 13. And brambles shoot up in its palaces, nettles and thorns in its castles; and it shall be a home of jackals, a run for the young ostriches. 14. There the desert-wolves and jackals meet, and one field-demon calls to its fellow; there the night-spectre takes rest, and settles there in comfort. 15. There the arrow-

xlix. 13. Ver. 7. ירדו, sc. לטבח, after Jer. l. 27, li. 50; cf. xlviii. 15. "In distinction from the three small animals, ver. 6, the names of the three cattle, ver. 7, denote the Edomite nobles" (Del.). ראמים in this passage in any case not antelope or unicorn, but *buffalo.*—אבירים, strong ones, are as usual, oxen, also Isa. x. 13, whereas in Jeremiah, horses; see Jer. viii. 16. Ver. 8. נקם, as in xxxv. 4, and often in Deutero-Isaiah.—לריב צ', in Zion's controversy, to exact satisfaction for what Zion suffered. Ver. 11. Cf. Zeph. ii. 14. ינשוף, Lev. xi. 17; Deut. xiv. 16, probably a kind of owl. God applies measuring-line and plummet, not in order to build, but to introduce *tohu vabohu;* but even the destruction takes place by a well-marked rule of righteousness. Cf. Amos vii. 8 ff.; Isa. xxviii. 17. Ver. 12. Edom was an elective State, where the free-born or nobles proclaimed the king, with which act joyous festivities were probably associated. This glory then comes to an end. Ver. 13. חציר, as again in xxxv. 7, in the sense of חָצֵר. Cf. with the beasts in vv. 13, 14, note on xiii. 21 f.—לילית, here only "the nocturnal one," a night-spectre conceived as lurking in places of ill-repute. Ver. 14. Cf. in popular language: a place "where foxes and hares say good-night to each other." קרא may also = קרה, "to meet" (Hitzig, Delitzsch), as in li. 19, lx. 18. Cf. also Jer. l. 39. Ver. 15. מלט, to make glide forth.

snake makes its nest, and lays eggs, and hatches them, and cherishes (its brood) in the shadow; yea, there gather the eagles, each one with its mate. 16. Look out in the book of Yahveh and read; not one of them is missing, none seeks after its companion. For my mouth it has summoned (them), and his spirit it has brought them together. 17. And he it is who has cast them their lot, and his hand has assigned it them with the measuring-line: they shall inhabit it for ever, they shall dwell therein to generation and generation.

XXXV. 1. Waste and wilderness shall be joyful, and the desert shall exult and blossom like the narcissus! 2. It shall surely blossom and spring up, and rejoice with exulting and singing; the glory of Lebanon is given to it, the splendour of Carmel and Sharon: they shall behold the glory of Yahveh,

בקע, like Piel, lix. 5, properly, to cause to split, to hatch eggs.—דגר, cherishing, keeping together the young ones, as in Jer. xvii. 11. Properly, *in its shadow, i.e.* dat. of locality.—*Every one with its fellow*, אשה רעותה is to be taken appositionally, ver. 16 differently. Ver. 16. The *book of Yahveh* refers in any case to prophecies, and most naturally to the present ones, to which, on writing them down, Isaiah added this appeal to those who should witness the fulfilment. If, on the other hand, we should suppose the reference to be to former prophecies, it can only be to xiii. 21 f., which chapter, however, the same critics who deny ch. xxxiv. f. to be by Isaiah, usually refer likewise to the exilian period.—פי, a harsh change of person, but by no means impossible. Ver. 17. The creatures here naturalized are those enumerated in vv. 13–15; the land assigned to them is the land of Edom.

Chapter XXXV.

Ver. 1. ישׂשׂם, with ם instead of ן, on account of the next initial sound. חבצלת, as in Cant. ii. 1, in any case a flower of the country of splendid colour, and blooming quickly in the spring; and, according to the word, a bulb-plant, but not to be defined exactly *narcissus*, or crocus, or lily; in no case meadow-saffron, which would be little suitable in either passage. The barren wilderness is as rich in bloom and colour as if it were covered with nothing but narcissuses, itself resembling such a flower. Ver. 2. גילת, construct form without a genitive following, as in xxxiii. 6. What follows also strongly recalls xxxiii. 9, and especially xxix. 17, xxxii. 15. הכרמל, the fields of Canaan, in

the splendour of our God. 3. Strengthen ye the slack hands, and make firm the tottering knees. 4. Say ye to them who are of timorous heart: Be confident, fear not! Behold, your God comes with vengeance and divine recompense. He comes and will deliver you. 5. Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped. 6. Then shall the lame man leap like a hart, and the tongue of the dumb sing: for waters have sprung forth in the waste, and brooks in the desert. 7. And the mirage shall become a pool, and the thirsty land springs of water: in the home of jackals, where they lay, shall be a place for reed and rush. 8. And a path shall be there, and a way, which shall be called the holy way: none unclean shall go thereon; and it shall be designed for them: he that walks in this way, even the simple, shall not go astray. 9. No lion shall be there, and ravenous beasts shall not tread it, they shall not be found there; and so the redeemed walk along. 10. And the ransomed of Yahveh shall return and come to Zion with shouting, and everlasting joy shall be upon their head: they shall obtain joy and gladness, and trouble and sighing have fled away.

distinction from Edom and the bordering desert. Ver. 3. Cf. Job iv. 3 f. Ver. 4. לֵב נ׳ recalls xxxii. 4; the participle, however, has a somewhat different sense than in that passage, namely, startled (not: panic-stricken), in timid haste.—*With vengeance*, etc. Accusatives defining the manner of His coming. Ver. 5 points back still more plainly to xxxii. 3 f. Ver. 7. שרב, blinding, mirage, a sort of *fata morgana*, presenting in the desert the appearance of water, hated not only on account of the illusion, but also on account of the intolerable glare. What in the glare of the sun merely seems to be water will really become such; cf. xlix. 10. The suffix in רבצה applies to the brood of the jackal. Together with תנים it forms the second member of the construct state.—חציר, as in xxxiv. 13, a *district* for water-plants. Ver. 8. *The holy way, i.e.* the way belonging to God, which, as is presently explained, the *impure* may not tread, but which is destined for them alone, *i.e.* for the members of God's sanctified Church, marching homeward to the temple by this road.—Ver. 9. *Redeemed ones*, freely ransomed by God, as in li. 10, lxii. 12; cf. the next verses. Ver. 10 recurs in li. 11.

EXPOSITION.

Contents of chs. xxxiv., xxxv. Final Judgment and Redemption: 1. The Final Judgment, ch. xxxiv.; *a.* Its Proclamation over the whole world, vv. 1–4; *b.* Over Edom, vv. 5–17. 2. The Redemption of the captive people, who are healed of their wounds and led home safely through the gloriously transformed desert, ch. xxxv.

These two closely-connected chapters are denied to be Isaiah's by the majority of modern writers, and it cannot be questioned that of all the prophecies of the first part they give the most occasion for critical doubt. The theme is not the future glory of Zion, but the return thither; the exile is therefore assumed, as in chs. xl.–lxvi., with which book also there are many formal points of contact in phrase and style. God will revenge the maltreatment of Zion on the nations (xxxiv. 8), especially on Edom, which recalls lxiii. 1–8, and according to the critics points to the hostile attitude of the Edomites on the fall of Jerusalem. But although these arguments have weight, they are not conclusive. Elsewhere also Isaiah has spoken of the return of the scattered nation, xi. 11, 16, cf. x. 21 (xxvii. 12 f.). Not merely is the capture of Jerusalem by the heathen often contemplated by him (xxii. 5, xxx. 13 f., xxxii. 13 f., 19), but even the Babylonian exile was definitely foretold by him in the latter days of Hezekiah (xxxix. 5 ff.). Therefore, as has been already remarked on ch. xiii., the prophet, assuming this judgment, might speak comfortingly to God's Church; and it is to be noticed that Babylon is nowhere mentioned in chs. xxxiv. and xxxv. Moreover, according to 2 Kings xvi. 6, 2 Chron. xxviii. 17, the hostility of Edom was so great in Isaiah's days, and under Ahaz it played so prominent a part among the oppressors of Judah, that we cannot wonder at Isaiah's zeal against it; on the contrary, it would seem strange if in his book he had only uttered such brief and cursory threats against that people as are found in xi. 14, xxi. 11 f. In ch. xxxiv. Edom figures as an example of the general judgment, just like Moab, xxv. 10 ff. The affinity in language with xl.–lxvi. is therefore of only secondary importance, because there is just as close resemblance to the phraseology

of the undisputed Isaianic oracles, and even in the latter Isaiah shows himself extraordinarily rich and versatile in the use of language; and because, finally, he was imitated even in matters of form by later writers (like Deutero-Isaiah). So much is certain, that the author of xxxv. 2, 5 f. makes reference to genuine Isaianic oracles, and continues them. This might certainly have been done by another than Isaiah at the beginning of the exile (Knobel, Cheyne, *et al.*) or at the end of the same (Gesenius, Hitzig, Ewald, *et al.*). But there is no inexorable necessity for denying to Isaiah such a continuation of his own ideas. And in any case, the Isaianic oracle in the stricter or broader sense, chs. xxxiv., xxxv., containing the theme of chs. xl.–lxvi., has grown into a bond uniting together the first and second parts of the book. On xxxiv. 16 f., see *in loco.* Caspari in *Luth. Ztschr.* 1843, and Nägelsbach, *Jeremia und Babylon*, p. 107 ff., Delitzsch, *Com.* p. 356 f., have sought to prove the Isaianic origin of ch. xxxiv. f. from their relations to Jer. l. f. and Zeph. i. f.

As chs. xxxiv. f. now stand, they form an apocalyptic finale to the Zion-discourses, chs. xxviii.–xxxiii., as xxiv.–xxvii. do to xiii.–xxiii. Ch. xxxiv. calls upon every creature to listen to the announcement of the universal judgment, which is described as in ch. xxiv. Even the host of heaven is drawn within its range, as in xxiv. 21 f., which, however, refers rather to the numberless stars, illustrating the multitude of heavenly beings, than to invisible spirits. They will fall and pass away like the heavenly vault itself (vv. 2–4), cf. lxv. 17, lxvi. 22. If the sword of God's judgment finds so much to do even in heaven itself, with what weight will it fall on Edom, in its hateful treachery (Obad. 11 ff.) the most guilty nation on earth! The ban of annihilation is executed on it, small and great being doomed to destruction; and these are compared, in keeping with the character of such pastoral peoples, to beasts of the earth: there is a dreadful sacrifice and feast to the Lord (vv. 5–7). Their land is visited with the most gloomy desolation, such as fell on Sodom (ver. 9 ff.). Whoever witnesses it, let him search in this book of prophecy and see whether all the signs of the desert are not seen in this land. Of course the poetical figures, characterizing the fearful desolation, are not to be

criticised in a pedantic spirit; the curse of barrenness, which they set forth, has abundantly fallen on the land. "From that time it has never recovered its former cultivated state, and it swarms with serpents; only wild crows, and eagles, and great crowds of flying cats enliven the barren heights and unfruitful plains" (Delitzsch).

Ch. xxxv. So angry is the Lord with all nations, especially with Edom, because of what they did to His city, xxxiv. 8. The bright counterpart to the terrible picture, in which the heathen fall a prey to a dreadful doom and their land to gloomy desolation, is formed by the change (ch. xxxv.) of the desert into a land of flowers and forests in Israel's favour, and the return of the nation from captivity to its temple; this is announced to the disheartened Church (ver. 3) by way of comfort. Next, with redemption from captivity comes also the healing, already promised by Isaiah, of the outward and the spiritual wounds of his people, just as in xxix. 17 f., xxxii. 15 f., the blessed transforming of the land and that of the nation went hand in hand. The Lord will first of all prepare a pleasant road through the desert regions separating the scattered nation from its home, and on this road those cleansed and sanctified by the judgment will journey safely. Such is the tenor of this oracle, which plainly points beyond the literal terms and sensuous conceptions to a profounder mystery of redemption.

Appendix.—Historical Narratives from the Days of Hezekiah, Chs. xxxvi.–xxxix.

To the first part of the Book of Isaiah are added some sections, mainly historical, illustrating the most glorious period of Isaiah's prophetic work under Hezekiah in its chief epochs. The same sections are found in a slightly altered form in 2 Kings xviii. 13–xx. 19; hence we refer for exposition to that book, considering here only the relation of the two accounts and their connection with the Book of Isaiah. The recension in the Book of Kings is in general the more complete and exact; the Isaianic text is not an original one, which does not preclude the supposition that in many passages it furnishes better readings than that of the

Kings, which likewise is not faultless. Moreover, the question, whether Isaiah is the original author of these narratives, is by no means decided in the negative by such a relation of the two texts. It is answered affirmatively by many, who appeal to 2 Chron. xxxii. 32, and suppose that Isaiah wrote a prophetic-historical monograph respecting the events under Hezekiah, like the one he wrote according to 2 Chron. xxvi. 22 respecting the reign of Uzziah. This monograph, included among the records of the kings of Israel and Judah, served as an authority both to the author of the Book of Kings and to the compiler of Isaiah's book, which view would explain how both are original and copious in certain parts. The latter, *e.g.*, has Hezekiah's psalm of praise, xxxviii. 9–20, not found in the Kings ; respecting ver. 21 f. see below. Others deny the Isaianic origin of these chapters, appealing to certain expressions in chs. xxxviii., xxxix., which are frequent in the Book of Kings, and especially on account of the miraculousness of the facts related here and the specific predictions, a feature common to these sections with ch. vii., so that the question in this respect is the same here as there.

Whatever be the truth as to the literary genesis of these two texts, respecting which we can only form hypothetical conclusions, so much is certain, that this section makes an important contribution to the undeniably genuine prophecies in xxxvii. 21–35. It is to be observed that such long prophetic oracles are quite contrary to the style of the Book of Kings, which also does not give psalms of praise, whereas such psalms are not uncommon in the Book of Samuel. We hold the Isaianic oracles, xxxvii. 6 f. and xxxix. 5 ff., to be just as authentic. The compiler of Isaiah's book found all these prophecies, only bound up with historical matter, from which for good reasons he was unwilling to separate them. Whether he had already appended chs. xl.–lxvi., and so wished chs. xxxviii., xxxix. to be regarded as a transition to the latter prophecy which was addressed to the Babylonian exiles, is a question that naturally suggests itself, although not one that can be certainly answered. In any case, the chronological difficulty presented by the statements of time in xxxvi. 1, xxxviii. 1, 2 Kings xviii. 13, xx. 1, must be noticed in its bearing on the origin of the pieces in question. The first

statement to the effect that Sennacherib's campaign fell in the fourteenth year of Hezekiah, 714, is untenable according to other authorities. According to the Assyrian accounts, Sennacherib came to the throne B.C. 705, and the great campaign, in which he menaced Jerusalem, falls according to the same statements in the year 701 (Schrader, vol. i. p. 309), or perhaps 700, according to Lenormant. On the other hand, there are plain indications that the events related in Isa. xxxviii. f. took place before those related in xxxvi. f., and indeed in no other than the fourteenth year of Hezekiah: the treasuries are still full, xxxix. 2; but cf. 2 Kings xviii. 14–16. The deliverance from the hand of Assyria in Isa. xxxviii. 6 is still future. It is also evidence against the contemporaneousness of the events that Hezekiah does not so much as mention them in his song of praise. Reckoning from the fourteenth year of his reign, Hezekiah lived fifteen years longer, according to 2 Kings xviii. 2. The statement of Isa. xxxvi. 1, 2 Kings xviii. 13, belongs therefore to the narrative of his sickness, not to that of Sennacherib's invasion. (See another view, which would make a correction in 2 Kings xviii. 9 f., not in 2 Kings xviii. 13, in Riehm, p. 1813 f.) This chronological error, common to the two recensions, and due plainly to the redactor's hand, may be easily explained by the transposition of the events, which is confirmed by material evidence, since the second narrative ends in a perilous entanglement of the fortunes of Jerusalem with Babylon, and accordingly just as much looks to the future as the first one contains the conclusion of the former entanglements with Assyria. But such a pragmatic order of events is a further proof that the original author was not a simple historian (nor the author of the Book of Kings), but a prophet.

1. *Sennacherib's Army before Jerusalem*, chs. xxxvi., xxxvii.

XXXVI. 1. And it came to pass in the fourteenth year of King Hezekiah, that Sennacherib went up against all the fortified cities of Judah, and took them. 2. And the king of

CHAPTER XXXVI.

Ver. 1. *In the fourteenth year of Hezekiah*, see above. Ver. 2. The Book of Kings relates more fully that two deputations of

Assyria sent Rabshakeh from Lachish to Jerusalem, to king Hezekiah, with a strong army: and he took his stand by the conduit of the upper pool on the road of the fuller's field. 3. Then went out to him Eliakim, son of Hilkiah, the house-steward, and Shebna, the secretary, and Joah, son of Asaph, the annalist. 4. Then spake Rabshakeh to them: "Say ye, I pray, to Hezekiah, Thus says the great king, the king of Assyria, What sort of confidence is this which thou hast formed? 5. I say, counsel and strength for war are empty lip-work! In whom then dost thou trust, that thou hast rebelled against me? 6. Behold, thou trustest in this cracked reed, in Egypt; which, if one lean on it, goes into his hand and pierces it: so is Pharaoh, king of Egypt, to all those who trust in him! 7. And if thou wouldst say to me: In Yahveh, our God, we trust, is it not he whose heights and altars Hezekiah removed, saying to Judah and to Jerusalem: 'Before this altar you shall worship?' 8. And now, make a wager with my lord, the king of Assyria; I will give thee two thousand horses, if thou canst set horsemen upon them. 9... How then couldst thou send home a single vizier of the most insignificant servants of my lord, but thou trustest in Egypt for chariots and horsemen? 10. And now have I come up against this land to destroy it without Yahveh's assistance? Yahveh has said to me: Go up to this land and destroy it!" 11. Then said Eliakim, and Shebna, and Joah, to Rabshakeh: Speak, I pray thee, to thy servants in Aramæan; for we understand it: and speak not to us in Jewish, in the ears of the people sitting upon the wall. 12. Then spake Rabshakeh:

Hezekiah to Sennacherib at Lachish preceded, which is assumed in Isa. xxxiii. 7 f. Kings also mentions other officers of Sennacherib whom he sent to Jerusalem; cf. Isa. xxxvii. 6. —Respecting the conduit of the upper pool, see on vii. 3. Ver. 3. *Eliakim, Shebna,* see on xxii. 15, 20. Ver. 5. In Kings, scarcely correctly, אָמַרְתָּ. The Assyrian declares Hezekiah's talk of plans and power of resistance is mere words. Ver. 6. The enemy passes the same judgment upon the value of the alliance with Egypt as the prophet, chs. xxx., xxxi. Ver. 8. המלך, article in the construct (Kings different), Ges. § 110. 2*b*; Eng. ed. § 108. Ver. 12. Kethib חֲרָאֵיהֶם, or Keri חֲרֵיהֶם, is plural, from the stem חרא (according to Delitzsch, rather from sing.

"Has my master sent me to thy lord and to thee to speak these words? not rather to the men sitting on the wall, that they may eat their own dung, and drink their own urine along with you?" 13. Then Rabshakeh stood forth, and cried with a loud voice in Jewish, and said: "Hear ye the words of the great king, the king of Assyria! 14. Thus says the king: Let not Hezekiah deceive you: for he is not able to deliver you. 15. And let not Hezekiah lead you to trust in Yahveh, saying: Of a certainty Yahveh will deliver us: this city shall not be given up into the hand of the king of Assyria. 16. Hearken not to Hezekiah; for thus says the king of Assyria, Make a treaty with me, and come forth to me: and let every one eat of his vine and of his fig-tree, and drink every one of his fountain; 17. until I come and take you away to a land like your own land, a land of wheat and wine, a land of bread and orchards. 18. Let not Hezekiah mislead you with such words: Yahveh will save us! Have then the gods of the nations, every one been able to save his land from the hand of the king of Assyria? 19. Where are the gods of Hamath and Arpad? where are the gods of Sepharvaim? and have they rescued Samaria out of my hand?" 20. Which among all the gods of these lands are they which have saved their land out of my hand, that Yahveh should save Jerusalem out of my hand? 21. Then they were silent, and answered him not a word; for this was the king's order: You shall answer him nothing. 22. Then came Eliakim, son of Hilkiah, the house-steward, and Shebna, the secretary, and Joah, son of Asaph, the annalist, to Hezekiah with rent clothes, and told him the words of Rabshakeh.

חֹרֵי). For this and the following word the Keri uses more becoming expressions. Ver. 16. The art. in הַמֶּלֶךְ (wanting in Kings) before construct and proper name, Ges. § 110. 2*b*. Ver. 17. Kings adds to the description, "a land of choice olive-trees and honey, and ye live and die not." Ver. 19. Cf. x. 8–11. Kings names Henah and Ivah after Sepharvaim, as in xxxvii. 13. —וְכִי (Kings, כִּי) is defined by the negative lying in the previous questions: in sense = and (where has it been heard) that they (the gods of Samaria) had delivered Samaria? According to others = אַף כִּי, much less that. Ver. 20. כִּי, here simply *that*, confirming the following expectation by former experiences.

XXXVII. 1. And it came to pass, when king Hezekiah heard it, he rent his clothes, and covered himself with sackcloth, and went into the house of Yahveh. 2. And he sent the house-steward Eliakim, and the secretary Shebna, and the elders of the priests, covered with sackcloth, to Isaiah, son of Amoz, the prophet. 3. And they said to him: "Thus said Hezekiah, This day is a day of trouble, and chastisement, and reproach. For the children are come to the birth, and there is no strength to bring forth. 4. Perhaps Yahveh, thy God, will listen to the words of Rabshakeh, with which the king of Assyria, his master, has sent, to blaspheme the living God, and will rebuke the words which Yahveh, thy God, has heard: so wilt thou make intercession for the remnant which still exists." 5. Then the servants of king Hezekiah came to Isaiah. 6. And Isaiah said to them: Thus shall you say to your master, Thus says Yahveh, Fear not for the words which thou hast heard, with which the minions of the king of Assyria have reproached me. 7. Behold, I will put a spirit in him, and he shall hear a rumour, that he shall return to his own land; and I will cause him to fall by the sword in his own land.

8. And Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he had broken up from Lachish. 9. And he heard of Tirhakah king of Ethiopia: He has gone out to make war with me. Then he again sent messengers to Hezekiah with the words: 10. Thus shall ye say to Hezekiah king of Judah: Do not be misled by thy God, in whom thou puttest thy trust, so that thou sayest: Jerusalem shall not be given up into the hand of the king of Assyria. 11. Behold, thou hast heard what the kings of Assyria have done to all lands, in laying them under the ban; and shalt thou be delivered? 12. Did the gods of the nations deliver them whom my fathers destroyed, Gozan, and Haran, and Rezeph, and the sons of Eden who are in Telassar? 13. Where is the king of Hamath, and the king of Arpad, and the king of Ir-Sepharvaim, of Henah and Ivah? 14.

Chapter XXXVII.

Ver. 9. Instead of the second וישמע read, with Kings, וַיֵּשֶׁב. Ver. 16, and 32, and xxxix. 5. Kings has not the thoroughly

Then Hezekiah took the letter from the hand of the messengers, and read it: and went up into the house of Yahveh, and spread it before Yahveh. 15. And Hezekiah prayed to Yahveh with the words: 16. O Yahveh of hosts, God of Israel, who art enthroned upon the cherubim; thou alone art God over all kingdoms of the earth; thou hast made heaven and earth. 17. Incline, O Yahveh, thine ear, and hear! Open, Yahveh, thine eyes, and see! And hear all the words of Sennacherib, wherewith he has reviled the living God. 18. In truth, O Yahveh, the kings of Assyria have laid waste all lands, and also their own land, 19. and actually cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; and they destroyed them. 20. And now, O Yahveh, our God, deliver us from his hand, so shall all kingdoms of the earth know that thou alone art Yahveh.

21. Then Isaiah, son of Amoz, sent word to Hezekiah: Thus says Yahveh, the God of Israel: In regard to thy prayer to me respecting Sennacherib king of Assyria, 22. this is the word which Yahveh has uttered concerning him: The virgin daughter of Zion despises thee, makes a mock of thee; the daughter of Jerusalem shakes her head behind thee. 23. Whom hast thou reviled and scorned; and against whom hast thou uttered arrogant speeches, and lifted up thine eyes haughtily? Against the Holy One of Israel! 24. By thy

Isaianic Zebaoth, which occurs seldom in the Kings, but is probably original in these passages. Ver. 18. Kings reads more easily את הגוים ואת ארצם, which, however, does not look original, although it is generally received. The Isaianic text is to be understood as meaning that those rulers did not spare their own land. They made short work of insubordinate provinces and cities of their empire, of which several are enumerated in what precedes. The inscriptions show that such cities and provinces had their special gods, which were forced to give way to the gods of the victorious city and dynasty. Ver. 19. Kings reads more simply וַיִּתְּנוּ. Ver. 21. Kings has שמעתי, in Isaiah also, LXX, Syr. Perhaps, while not quite necessary, it was original. Ver. 22. *The virgin daughter* of Zion, see on i. 8. Ver. 23. *The Holy One of Israel*, see on i. 4. Ver. 24. Kings, Kethib has erroneously ברכב instead of בְּרֹב; on the other hand, that text more expressively reads מלן instead of מרום. With

servants thou hast reviled the Lord, and said: "With the multitude of my chariots I have ascended the height of the mountain, up to the recesses of Lebanon, to hew down the chief growth of its cedars, the choice of its cypresses, and penetrate to its farthest heights, the forest of its orchard. 25. I have digged, and drunk water; and dry up all the rivers of Egypt with the steps of my foot." 26. Hast thou not heard that of old I prepared it, before the days of antiquity I made it ready? Now I brought it to pass that thou shouldest lay waste strong cities into desolate stone-heaps; 27. and their inhabitants, too short-handed, should tremble and be dismayed, should become herbs of the field and green grass, grass of the house-tops and a corn-field before it has grown high. 28. And I know thy sitting down, and thy going forth, and thy coming in, and how thou ragest against me. 29. Because thou so ragest against me, and thy insolence has come up into my ear, I will put my ring into thy nose and my bridle into thy lips, and will turn thee back by the way by which thou camest. 30. And this is the sign to thee: This year they eat the after-growth, the second year the fallow-growth, and the third year they sow and reap, and plant vineyards, and eat their fruit. 31. And that which escapes, that which survives of the house of Judah, shall take

Lebanon, cf. xiv. 8; Hab. ii. 17. It is to be taken in the proper sense, not for the land of Canaan, whose innermost height would be Zion. The Assyrian boasts of having crossed the ridges of Lebanon with his hosts of horsemen and chariots, which indeed was no slight achievement, and so of having penetrated to the woody, fruitful, and inhabitable west side of this range. Ver. 25*a* refers to the desert-road leading to Egypt, 25*b* to the rivers hemming in the march in Lower Egypt. Kings, מים זרים, foreign waters. One who has crossed Lebanon and made his way through the waste, waterless tracts of low-land, concludes that he can easily master the difficulties of other kinds which Egypt presents to him. Ver. 26. Cf. xxii. 11. Ver. 27. The inhabitants are like grass, which is trampled down with ease. Instead of שדמה, Kings has שדפה, corn-blight, and so corn scorched before the stalk is formed; but the former reading is sufficient: a corn-field, not yet grown up, offers no resistance at all to one who sweeps as an enemy across it. Ver. 30. Kings, סחיש, less aptly. Kings, with Keri

root downward and bear fruit upward. 32. For out of Jerusalem a remnant shall go forth, and that which is escaped from Mount Zion. The zeal of Yahveh of hosts shall perform this.

33. Therefore thus says Yahveh concerning the king of Assyria: he shall not come near this city, nor shoot an arrow there, nor advance against it with shield, nor throw up a mound against it. 34. By the way by which he came he shall return, and shall not come near this city, is the oracle of Yahveh. 35. And I shelter this city to succour it for my own sake and for the sake of David my servant. 36. Then the angel of Yahveh went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand; and when men arose in the morning, behold, there were only dead corpses. 37. Then Sennacherib king of Assyria broke up and departed, and returned home, and dwelt at Nineveh. 38. And it came to pass, while he was worshipping in the house of Nisroch his god, his sons Adrammelech and Shareser slew him with the sword; and they escaped into the land of Ararat: and Esarhaddon, his son, became king in his place.

simply וְאֹכְלֹו. Ver. 35. *Shelter*, as in xxxi. 5, xxxviii. 6. Ver. 36. Kings has in the beginning: *and it came to pass the same night*, is here also more complete. Ver. 38. In Kings בנו in Kethib has fallen out.

Exposition.

Contents of chs. xxxvi., xxxvii. Sennacherib's Army before Jerusalem: 1. His contemptuous Summons to the city to surrender in ch. xxxvi. 2. Hezekiah pacified by Isaiah, xxxvii. 1–7. 3. Second Summons by Sennacherib, vv. 8–13. 4. Hezekiah's Prayer, vv. 14–20. 5. Isaiah's Last Message to the Assyrians, vv. 21–35. 6. The Fulfilment, vv. 36–38.

The time and circumstances of the prophecies here given are very definitely indicated by the historical setting. If already in ch. xxxiii., on the receipt from Lachish of the conqueror's harsh answer to Hezekiah's act of submission, Isaiah's words had assumed a very menacing tone to the former, and on the other hand become more comforting to Judah, he now spoke in this sense more boldly and confidently, after Sennacherib had already flooded the Judæan

territory with his army, as he boasts in his inscriptions that he caught king Hezekiah of Judah "like a bird in a cage," besieged forty-six of his cities and strongholds, and carried away rich plunder in men and property. His insult to the Holy One of Israel is fittingly replied to by the contempt poured on him by the daughter of Zion (xxxvii. 22), and the humiliating fate which, according to xxxvii. 29, will befall him. The menace in xxxvii. 7 leads us to expect that he will be disturbed by a report reaching him, suddenly change his mind, and set out on his way home. That this took place is not expressly said, but is very probable. In his own land he will meet with a violent death before he can again become a danger to the Holy Land; cf. ver. 37 f. The destruction of his army, already often seen by Isaiah (cf. especially xxxi. 8, xxx. 31 ff., xxxiii. 3 f., 23), which really happened according to ver. 36, and was the chief cause of his return, is not as plainly indicated here and vv. 21–35 as would certainly be the case in a *vaticinium ex eventu*. Enough that Jerusalem has nothing to fear from this terrible foe who is approaching. The sign in xxxvii. 20 is thoroughly Isaianic, like the one given in vii. 14 ff., viii. 1 ff. Like that one, it is not a preliminary sign happening by way of attestation, but belongs to the class mentioned in Ex. iii. 12. Such "signs" by their definiteness give beforehand tangible support to faith, and after they have happened serve as an easily-preserved memento to put beyond doubt the connection between God's word and work, and so to prove both divine.

2. *Hezekiah's Sickness and Recovery*, chs. xxxviii., xxxix.

XXXVIII. 1. In those days Hezekiah became sick unto dying. Then came to him Isaiah, son of Amoz, the prophet, and said to him: Thus says Yahveh: Put thy house in order: for thou shalt die, and not continue in life. 2. Then Hezekiah turned his face to the wall, and prayed to Yahveh, 3. and said: Ah, Yahveh, remember, I pray thee, that I walked

Chapter XXXVIII.

Ver. 1. Later erroneous mode of connection by a compiler. The indication of time in xxxvi. 1 belongs to this place. See

before thee in faithfulness, and with undivided heart, and did that which was good in thine eyes: and Hezekiah wept aloud. 4. Then came the word of Yahveh to Isaiah as follows: 5. Go and say to Hezekiah: Thus says Yahveh, the God of thy father David: I have heard thy entreaty, I have regarded thy tears: behold, I will add to thy days fifteen years. 6. And I will deliver thee and this city from the hand of the king of Assyria, and will shelter this city. [21. Then Isaiah ordered that they should bring a fig-cake, and apply it to the boil, that he might recover. 22. Then said Hezekiah: What shall be the sign that I shall go up to the house of Yahveh?] 7. And this is the sign to thee from Yahveh, that Yahveh will perform this word, which he has spoken. 8. Behold, I make the shadow return on the steps, which it has gone down on the step-clock of Ahaz by reason of the sun—ten steps backward; then the sun turned back ten steps on the step-clock, which it had gone down.

9. Memorial of Hezekiah king of Judah, when he had

p. 197. Ver. 4. Kings has the more particular, and certainly trustworthy intimation, that Isaiah received the new divine message on his way home. Instead of העיר there, הָצַר is to be read (Keri), so that Isaiah had not yet left the middle court of the palace. Ver. 5. To Hezekiah, prince of my people, Kings. In the same way Kings is more detailed: "Behold, I will heal thee; on the third day thou shalt go up into the house of Yahveh." Cf. Isa. xxxviii. 22.—יוסף, as in xxix. 14, either participial form, or construed as in xxviii. 16. Ver. 6. Cf. xxxvii. 35, also Kings: for my own sake and for my servant David's sake. Ver. 7. Vv. 21, 22 as to matter come before this verse. In their form, however, they do not fit in here. Here also the compiler abbreviated; a later reviser put ver. 21*b* on the margin to give completeness, and again they awkwardly fell to the end of the chapter. Ver. 8. Here also Kings gives a more detailed account how the sign came about, see 2 Kings xx. 9 f. According to Nägelsbach, the miracle is enhanced in this respect, that in the present text the sun itself went back, in the original one (Kings) only the shadow. But even in the former there is no reference to a phenomenon in the heaven, but only in the sun-dial. Ver. 9. The following psalm of praise is given only here, and is not inserted, as some assert, in the wrong place, since ver. 21 f. do not belong to the (abbreviated) Isaianic text.—מכתב seems to describe this poem as written

been sick, and was recovered of his sickness. 10. I said: In the quiet course of my days I shall depart to the gates of the under-world. I am robbed of the residue of my years! 11. I thought: I shall no more behold Yah, Yah in the land of the living, no more see man with the inhabitants of corruption. 12. My dwelling is broken off, and wanders away from me like a shepherd's tent. I rolled up my life like the weaver, when he cut me off from the warp; from day to night thou madest an end of me. 13. If I soothed myself in the morning,—like a lion, then thou bruisedst all my bones; from day to night thou madest an end of me. 14. Like a swallow, a crane, I chirped, I cooed like the dove; mine

down by way of memorial. Whether the phrase is connected with מכתם, often found in the inscriptions of the Psalms (*e.g.* Ps. xvi. 1), is doubtful. Ver. 10. בדמי, difficult; best (cf. דָּמִי, lxii. 6 f.): in the calm stillness of my days, when they seem to be passing quietly along and no interruption is feared. The sickness came upon him like a flash of lightning from a clear sky, in the period which promised a calm continuance of life. On this terrible attack by deadly sickness I had already given up all hope.—*Robbed*, properly, made to miss (Ges. § 143. 1; Eng. ed. § 140). The *residue* of my years, *i.e.* the period on which I believed I might still reckon. Ver. 11. The *beholding of Yah* (cf. the same form, xii. 1) means the experience and enjoyment of His gracious revelations, especially of those issuing from His temple, according to ver. 22.—For חדל, which must here denote the domain of the perishing, the cessation of existence, many read חלד, which conversely denotes continuance of life, and would here therefore refer to the domain of vital strength. Cf. Orelli, *Synon. der Zeit*, p. 42 ff. Ver. 12. דור, here the meaning usual in Arabic: *dwelling;* cf. the verb, Ps. lxxxiv. 10.—רעי, adjective: *pastoralis.* I rolled up my life as a weaver a finished web, *i.e.* it fell over like a hopelessly cut-off piece, giving me no hope of its continuation. But since God is the cutter off, in what follows the figure of the weaver is applied to Him: He cuts me off from the thrum fastening the web to the beam.—*From day to night, i.e.* in one day, before night came, Thou madest an end. The imperfects intimate that the act was not really completed: God was doing it, seemed to be doing it. Ver. 13. שוה, Piel, cf. xxviii. 25, to smooth, here, sc. נַפְשִׁי: when I quieted my soul in the hope that in the morning all would be well, crushing grief came instead. Ver. 14. See Jer. viii. 7, where crane and swallow

eyes yearned upward: Lord, anguish is mine, answer for me! 15. What shall I say, since he has spoken to me, and *he* too performs it? I will go softly all my years for the trouble of my soul. 16. O Lord, by such things men live again, and the life of my spirit is altogether in them, and so do thou strengthen me, yea, make me recover! 17. Behold, I was afflicted for my good, yea, afflicted, and thou lovedst me out of the pit of destruction; for thou didst cast all my sins behind thy back. 18. For the under-world shall not praise thee, death shall not magnify thee: they that go down to the pit shall not hope for thy faithfulness. 19. The living one, the living one, praises thee, as I do this day; the father tells the children of thy faithfulness. 20. Yahveh is about to deliver me: then will we sound my stringed instrument all the days of our life toward the house of Yahveh.

stand together asyndetically. The *chirping* here, as in xxix. 4, means the sad, anxious moaning of one deprived of strength; in the same way the cooing of doves is compared to it; cf. lix. 11.—עשקה seems to be a noun, not 3 sing. fem.—Give security for me as for one whose life is threatened, as in Job xvii. 3. If God becomes surety for him, death, which is represented as a dunning creditor, must depart from him; see on ver. 17. Ver. 15. What shall I say, *i.e.* in what words can I give expression to my thankfulness (cf. 2 Sam. vii. 20) for His gracious promise and the performance of the same which is certain to come?—ארה, Hithpael, elsewhere to walk with measured step, especially in procession (Ps. xlii. 4); here perhaps expressing a purpose, *to walk calmly, humbly* (cf. 1 Kings xxi. 27), *not* the content of God's promise vouchsafed to him: he will go on gently, tranquilly all his years. Ver. 16. The suffixes in עליהם and בהן in the neuter sense apply to God's strength-giving promises that he has received. On the ground of such things one lives again. לכל = *in every respect* the life of my spirit consists in them. His innermost life-breath he owes to the Lord's gracious word. Ver. 17. *Loved out of the pit*, pregnant for: loved, and thus drawn out of. The ethical condition of this act of favour is forgiveness. Thus the meaning of the security in ver. 14 was, that God would in His grace bestow justification on one who through his sin had become exposed to death. Ver. 18. The popular negative conception of the other world is ingenuously used as a motive to urge the act of favour, as in Ps. vi. 5 and often in the Psalter. Ver. 20. Will deliver me, according to a well-known construction, Ges.

XXXIX. 1. At that time Merodach-Baladan, son of Baladan, king of Babylon, sent letters with presents to Hezekiah, when he heard that he had been sick and was recovered. 2. And Hezekiah rejoiced at it, and showed them his treasure-house, the silver, and the gold, and the spices, and the fine oil, and his whole armoury, and everything found in his treasure-chambers: there was nothing which Hezekiah did not show them in his house and in his whole kingdom. 3. Then came Isaiah the prophet to king Hezekiah, and said to him: What have these men said, and whence have they come to thee? Then Hezekiah said: From a distant land they are come to me, from Babylon. 4. Then he said: What have they seen in thy house? Then Hezekiah answered: Everything that is in mine house they have seen; there was nothing in my treasure-chambers which I did not show them. 5. Then said Isaiah to Hezekiah: Hear the word of Yahveh of hosts: 6. Behold, days are coming when everything that is in thy house, and which thy fathers have stored up until this day, shall be carried away to Babylon; nothing shall be left, Yahveh has said. 7. And of thy sons who issue from thee, whom thou shalt beget, they shall take some to be chamberlains in the palace of the king of Babylon. 8. Then said Hezekiah to Isaiah: Good is the word of Yahveh which thou hast spoken. And he said: There shall be peace and stability in my days.

§ 132*a*; Eng. ed. § 129. The sing. of the speaker interchanges with the plural, because he has in mind his friends and people, with whom he would thankfully rejoice before the Lord.—*My stringed instrument.* Cf. Hezekiah's care for the Levitical music, 2 Chron. xxix. 30.

Chapter XXXIX.

Ver. 1. Instead of *Merodach*, Kings has the less accurate form, Berodach.—Instead of וישמע, Kings reads correctly כי שמע; on the other hand, wrongly, the name Hezekiah instead of the last word. Ver. 2. Kings again has wrongly וישמע as the first word. Ver. 8. Instead of כי, Kings has הֲלֹא אם; the meaning is much the same. Both times Hezekiah gives a reason for his judgment: the word is good, gracious, acceptable, *because* it assures him peace and stability in his position for the term of his life.

Exposition.

Contents of chs. xxxviii., xxxix. Hezekiah's Sickness and Recovery: 1. Isaiah announces to the king his approaching death and his speedy recovery on his prayer, xxxviii. 1–8. 2. Hezekiah's Psalm of Praise, xxxviii. 9–20. 3. Reception of the Embassy from Babylon, xxxix. 1 f. 4. Isaiah's Message of Reproof concerning it, xxxix. 3 ff.

The episode from Hezekiah's life here related, and falling, as we saw, in an earlier time, is just as important for a knowledge of the work and prophecy of Isaiah as for the knowledge of that king and his people; it is therefore inserted both in the Book of Kings and the Book of Isaiah. But the latter, in distinction from the former, gives also Hezekiah's Psalm of praise which he sang on his recovery. It is less probable that the song was in independent circulation, and was first joined to the narrative by the compiler of Isaiah's book, than that it was already part of the prophet's main work, and was omitted by the author of the Kings. Despite all resemblance to the Psalms, it has an original stamp, depicting in vivid colours the transition from hopeless despondency to the glad, thankful confidence breathed into the heart of the sick king by Isaiah's second message. The limitation to this life of the good man's range of vision here, as often with Old Testament suppliants, shows certainly a narrow circle of knowledge; but, as it does not spring from unbelief, it is no drawback to genuine goodness.

The saying of Hezekiah, xxxix. 8, should not be taken as an expression of egotism (*après nous le déluge*), but in the sense of childlike simplicity which is content with the grace first given, instead of grieving over the inevitable, which it rather commits to God's wise and loving control. Nor, as is obvious, does Isaiah's oracle mean that the entire Babylonian judgment would come on the nation because of Hezekiah's one sin of vanity; but on account of the sin of worldly vanity, which he shared with his people, the veil was lifted from the future for Hezekiah, so that he perforce saw what would be the end of Jerusalem's glory, and thus his joy was spoilt for the rest of his life. Moreover, on this occasion the prophet's predictions of judgment came to a conclusion.

SECOND MAIN PART.

CHS. XL.–LXVI.

INTRODUCTION.

I. AUTHOR AND DATE.

THE only view known to Jewish tradition (apart from gently-hinted doubts of Ibn Ezra) is that the entire book of Isaiah has the prophet of this name for its author, to whose fame as a great, or the greatest, prophet the Second Part (xl.–lxvi.) contributed not a little. Cf. the description of Isaiah by the son of Sirach (Ecclus. xlviii. 22–25), where the famous prediction of things to come has special reference to this Second Part (cf. xli. 22, xlii. 9, etc.), and in any case the *παρακαλεῖν τοὺς πενθοῦντας* has special reference to this book of consolation (xl. 1).—The criticism of the last hundred years, which also rightly or wrongly disputed the Isaianic authorship of several passages in the First Part, was the first utterly to deny chs. xl.–lxvi. to be Isaiah's, and to transfer it to the Babylonian exile. So first Döderlein, then Eichhorn, Justi; further, de Wette, Gesenius, Knobel, Hitzig, Ewald, Bleek, Cheyne, Duhm, and almost all moderns. The Isaianic authorship is maintained by Hengstenberg, Hävernick, Stier, Keil, Löhr, Himpel, also Delitzsch, who, however, has approached nearer and nearer to the critical theory. Klostermann (*H.R.E.* art. "Jesaja") and Bredenkamp take a middle course. According to them, the book Isa. xl.–lxvi. arose in the time of the exile, but consists in a considerable measure of ancient oracles of Isaiah, which were reproduced by an author of Isaiah's school (viii. 16 ?) living in the

exilian period, because the events of the day were bringing the fulfilment of the oracles. Only a partial separation of the Isaianic and exilian portions is possible.

Among the reasons in favour of an exilian author we put the *material* ones first as deciding the question. The historical position of the prophet, determining both the starting-point and the goal of his discourses, is plainly and throughout exilian. The Babylonian captivity, which cannot have been witnessed by Isaiah, who was already old in Hezekiah's days, and who probably died under Manasseh, is not predicted in this work, but presupposed as a state already of long continuance. The purpose which the book serves is therefore παράκλησις, to comfort the exiles and the devastated city. Jerusalem and its temple lie in ruin, lxiii. 18, lxiv. 9–11, xliv. 26, 28, li. 3, lii. 9, lviii. 12, lx. 10 (lxi. 4); Judæa is ravaged and depopulated, lxii. 4, etc.; the nation is in captivity, xlii. 22, 24, lii. 2, 3, 5, etc. The time of the Assyrians lies far behind, lii. 4 ff.—Whilst Isaiah from the time of his call (vi. 11–13) had the road to exile before him, the return from exile is always present to this seer's thoughts. The time of punishment is past, xl. 1 f., etc. The object is to revive the spirits of the exiles, to dispose them to accept the approaching salvation and prepare them for departure from Babylon, xlviii. 20, lii. 11, etc. Even impenitent, hardened sinners are threatened, not with exile, but with exclusion from the coming deliverance. All this lies outside the mission of the old Isaiah, and would in this form be in ill keeping with his contemporaries, against whose unmoved self-confidence he had always to contend. We should then have to suppose that Isaiah uttered these prophecies, not for his own generation, but with a view to the later race who were to witness the exile, and that completely transferring himself to that age, he wrote them down as a sealed book, to which only a future century would supply the key. But such a continuous transference of a prophet, neither expressed nor so much as intimated, into a quite different environment and generation, is a most unnatural supposition.

A key to the time and situation in which the book arose may be found in the frequent references in the first of the three sections to the Persian king Cyrus. According to the

prophet's statement, he is to be the instrument in breaking the power of the Chaldæans, delivering the Jewish nation, and sending it home to rebuild its temple and city. This king being mentioned by name, is used by critics as a chief argument against the Isaianic composition. If, indeed, it were said, "Ye hardened Jews, the king of Babylon will destroy your cities, and carry you captive into his own land. But after seventy years I will deliver you by my servant, whose name is Cyrus, says the Lord," it might still be disputed whether such a prediction really oversteps the limits of the possible. But instead of this, the Persian conqueror is spoken of as a well-known hero of the day, whom one need not mention by name to be understood in alluding to him (xli. 2 ff., 25); only afterwards is his name mentioned, as it were casually (xliv. 28); or this king is addressed as one who has already appeared (xlv. 1). Cf. on xlv. 3 f. This suggests that Isa. xl.–lxvi. springs *from the last of the three sections of the Babylonian exile.* These oracles had their beginning and were completed with the majestic appearance of king Cyrus on the theatre of the world, *i.e.* probably with his wonderfully prosperous campaign against the Lydian king Crœsus and his allies, before Babylon had fallen and the Jews had received permission to return home. Their date therefore falls between 554 and 538 B.C. It is plain that, whereas in the first of the three sections, chs. xl.–xlviii., Cyrus rose as a ruling star over Asia, presaging the overthrow of Babylon, the following sections disclose a check on the conqueror's progress, a delay in his attack on Babylon, which might lead the weak in faith to doubt God's gracious plan, but would not mislead the prophet. The prophecies thus present every appearance of chronological arrangement, without its being possible to determine exactly to what point of time particular oracles belong.

The question, where the unknown prophet laboured, cannot be answered with complete certainty. Yet the most probable opinion is that he lived among the exiles in Babylonia. The reason why he does not enter upon Babylonian events more in detail, which has been thought strange, is to be found in the ideal strain of his prophecy, which has other aims. Still he shows himself familiar with the Babylonian

deities, the image-worship and the astrology prevailing there; cf. xlvi. 1, lxv. 11, xl. 19 f., xli. 6 f., xlvii. 12 f. Ch. lxv. 3 f. also alludes to the heathen cults practised by the Jews in Babylonia. The other objections raised against a Babylonian residence (*e.g.* Duhm, p. 283) seem to us just as little valid. According to Ewald, the author dwelt in Egypt.

Chs. lvi. 9–lvii. 11*a* and lviii. 1–lix. 20 are more pre-exilian in their line of thought and of correspondent form (the former, according to Bleek and Ewald, an interpolated pre-exilian oracle; the latter, according to Ewald, by a later contemporary of Ezekiel). But it is quite in the nature of things that before the impenitent the prophet should rather speak in the strain of the pre-exilian prophets, charge on them the sins of their fathers, and rebuke the present rulers as the former ones were rebuked, perhaps with allusions to prophetic oracles that have not come down to us; see on lvi. 9, lix. 21. That the entire work as it lies before us comes from one author, is undoubted. He may have received particular oracles from former writers; but these are worked into the whole. That so central a passage as lii. 13–liii. is borrowed (according to Ewald, an older oratorio on a martyr, perhaps Isaiah), is inconceivable in view of its manifold connections with the rest of the book, both in its main ideas and in details. The book in its present form was written by one author, from whom we scarcely have anything else in the Bible. That he only worked through the pen, and did not also deliver his prophecies orally to his contemporaries, is an unwarranted position. The opposite view is favoured, not only by the animated rhetorical form and the circumstance that in all probability he had to suffer for his testimony, but also by the analogy of an Ezekiel, and the circumstance that this inspired seer had need to use every means to wake up his people.

In regard to *form* also, the difference between the first and the second part of the Book of Isaiah cannot be mistaken. It is true there are many strange resemblances between the two; in both the divine name קדוש ישראל is found with remarkable frequency, and in the same way the subsequent strengthening of an oracle by כי פי יהוה דבר (*e.g.* i. 20, xl. 5); further, the imperfect יאמר, not occurring outside this book, in such oracles as i. 11, 18, and xl. 1. Both prophets are fond of

lyrical epilogues or parentheses, as well as of the poetical and rhetorical figure of epanaphora (Delitzsch, p. 408); further, many words peculiar to them, which they use in common (Nägelsbach, p. 39). The resemblances point to this, that the author, if not identical with Isaiah, had drunk in the spirit of his book as regards form. But that the two are not actually identical, is implied in the more important differences of style. Isa. ii. uses in a peculiar way the words בשר (xl. 9), ראש (xl. 21, xli. 26, xlviii. 16), צדק (xli. 2, 10, xlii. 6, 21, etc.), the islands (xl. 15), and others. Cf. the list in Nägelsbach, p. 769 ff.; and in reference to auxiliaries and particles, E. König, *Offenbarungsbegriff*, i. 211 ff. Much has an Aramaic sound, or recalls the later style of Jeremiah and Ezekiel. Cf. *e.g.* the interchange of the two אֵת, liv. 15, lix. 21.

The style is strongly lyrical, but generally far less animated and diversified than in Isa. i.; it is rather marked by evenness and lucid symmetry. In the same way the whole is governed by the same leading thoughts which often recur.

If Isa. xl.–lxvi. is of exilian origin, it follows that it leans not only occasionally on Zephaniah (with Zeph. iii. 10 cf. Isa. lxvi. 20), but just as essentially on Jeremiah as on Isaiah. Especially striking is the affinity between the Deutero-Isaianic sections xl. 18 ff., xli. 6 f., xliv. 9 ff., and Jer. x. 1–16, which oracle certainly many deny to be Jeremiah's. The Deutero-Isaianic oracles seem related to it as copies to pattern, expositions to outline. But Jeremiah's misfortunes probably helped to form the picture of the suffering servant of Yahveh.

But because the reasons leading us to ascribe this book to an exilian author are so weighty, its incorporation with the Book of Isaiah remains a riddle. To explain this, it has been suggested that according to an old order (Jeremiah, Ezekiel, Isaiah, the Twelve) found in the Talmud (Baba bathra, f. 14, col. 2), Isaiah was the last great prophetic book to which an anonymous book could easily be joined. A more important circumstance is, that the Book of Isaiah did not reach later generations in a form fixed by the author, but took shape from repeated collecting and adding, so that in the later time of its final redaction, oracles, whose author was no longer known, might be assigned to the great prophet. Further, it is

to be noted as a peculiarity of the author, that he frequently refers to former prophecies, which had just been fulfilled or were beginning to be fulfilled, xli. 26 ff., xliii. 8 ff., xliv. 7, xlv. 21, xlvi. 9 ff., xlviii. 3–7, 14, 16, and indeed sometimes to those contained in the First Part of the book, as chs. xiii., xiv., xxi. 1 ff., as well as that his work is a continuation of the strain begun in ch. xxxv. These portions of the First Part form a bridge to the Second. Nor is it impossible, if the analogous case in Zechariah be considered, that the coincidence of the passages, lxv. 25 and xi. 6 ff., influenced the compilers. But after all, one thing remains utterly unexplained—the anonymity of so glorious a book, carefully arranged by the author himself. It has been said, that he could not mention his name from regard to the Chaldæans; but what prevented him coming forward after the victory of Cyrus over Babylon? In a time when Haggai and Zechariah so carefully dated their prophecies, how could the name be lost of the seer, who had unquestionably done most towards the revival of the theocratic spirit and the home-coming of the faithful ones? The question might be answered if the author appeared pseudonymously under Isaiah's name; but no trace of such intention is found anywhere. Whereas in Isa. i. the person of the prophet comes out in different ways, here (Isa. ii.) all name, even all heading, is wanting! Criticism should honestly confess, that the special reason of this anonymity remains in utter obscurity. Perhaps it is connected with the prophet's conception of the "Servant of Yahveh." But that the prophet was one anointed with God's Spirit in rare degree, is proved by the unique matter of his treatise, whose value suffers nothing, whether it were written in the Assyrian or the Chaldæan period.

II. FORM AND CONTENTS OF ISAIAH XL.–LXVI.

The book forms a coherent, self-contained whole. Its chief subject is *Israel's Redemption.* In order to comfort the exiles and the desolate mother-city, this is announced as drawing near. Moreover, a symmetrical arrangement is discernible. As F. Rückert (1831) first saw, the book divides into three parts: chs. xl.–xlviii., xlix.–lvii., lviii.–lxvi., the

conclusion of which is marked by the recurrence of the same thought, to some extent in the same words (the exclusion of the wicked from deliverance). Each of the three parts divides into three times three discourses or sections, which, not indeed everywhere, but for the most part, are rightly indicated by the division of chapters.

The First Part (chs. xl.–xlviii.) treats of the preparations of Almighty God for the deliverance of His captive people. The approaching redemption is announced as a revelation of God's glory to the whole world in forms borrowed from the analogous revelation of the Lord in the redemption from the bondage of Egypt. The Lord will again judge the oppressors, prepare a way for His people through the desert, and march at their head to Canaan-Jerusalem. Security for the speedy occurrence of these things is given in the new display of God's power; the recent unexpected turn in the world's history through the victorious course of the Persian king Cyrus. The God of Israel has brought this about for the good of His people in accordance with His promises given of old, by this means demonstrating His own fidelity and omnipotence just as gloriously as the impotence of the heathen gods. This thought, that Yahveh, the Maker of heaven and earth, who controls the whole course of history, has revealed and will reveal Himself for the comfort of His people, governs the First Part. But at the same time alongside Cyrus, the instrument of the outward deliverance, appears also the organ of the inner redemption and of God's revelation to the whole world: the *Servant of Yahveh*, which certainly is an elastic conception, now embracing all Israel as the nation called to God's service (xli. 8, xlii. 19 f.), now exhibiting him as concentrated in a person and raised to the summit of perfection, one who perfectly realizes this calling in his own person, converting Israel and enlightening the heathen (xlii. 1 ff.).

In the Second Part (chs. xlix.–lvii.) secular events fall into the shade behind God's spiritual work on Israel. Here the *Servant of Yahveh* stands at the centre; his mysterious being and work is revealed in its entire humiliation, humiliation grounded not merely in the depressed position of the nation, but quite specially in its sinfulness. It is not merely deaf and insensible to God's revelation, but also faithless and

averse to the Lord. The frequent polemic in the First Part against idolatry was intended to withdraw the Jews, who in the exile had become infected with idolatry (xlviii. 5, lxv. 3 ff.), from its influence. In the Second Part the utter godlessness of the nation is shown in its scorn and ill-treatment of God's approved Servant, who for this very reason is obliged to advance to glory through the deepest shame, while by his suffering he will fulfil his blessed mission (xlix. 1 ff., lii. 13–liii.). Interspersed are the promises of deliverance and home-going, while the prophet's rebukes are directed against apostates.

The Third Part of the book, giving the completion of the deliverance, also begins with censure of the godless members of the nation, the unfaithfulness of whom delays the coming of the deliverance, and then passes on to a magnificent delineation of the future Jerusalem and its inhabitants. The consummation of things is marked by a severance betweeen God's genuine people, whose lot will be blessing without alloy or limit, and hopeless rebels doomed to damnation.

In each of these three parts the grand theme of future salvation finds expression in a distinctive way. In the First Part the glorious God triumphs over powerless idols. Speaking from the Christian standpoint, it is the rule of God the Father, and the coming of His kingdom, which this part celebrates. In the second the seer is absorbed in the suffering of the Holy and Just One, which will be the salvation of many, and to himself the path to glory. In New Testament language it is the atoning work of the Son of God which here confronts us in Old Testament guise. Finally, in the Third Part the cleansed, glorified, and blissful Church of the future is depicted, a nation of worshippers of the true God of all peoples and tongues—the work of the Holy Spirit.

The *form* of these discourses is harmonious in a high degree; only where the matter itself is obscure, as in ch. liii., does the style also become enigmatic; where the subject is minatory, as in the rebukes of lvi. 9–lix., the language grows somewhat harsh and rugged. Elsewhere it is of lyrical softness and sweetness. In order to a perfect understanding,

it is necessary to observe that the prophet loves dramatic positions, the voices interchanging without notice given; certain parts may not inaptly be described as oratorios (ch. xl.). Still more important is it that the descriptions of the book are distinguished by a mystic, prophetic interblending of outward form and spiritual ideas. For example, the home-march through the desert, the paradisaic transforming of the desert, the leading forth of the captives, the curing of the lame, the splendour of the future Jerusalem, are painted in vivid colours, but in such a way that the literal words are seen to be manifoldly symbolic, without its being possible to draw a sharp line between mere abstract teaching and the fresh, living imagery. Here we are surrounded by new truth, which struggles to get free from accustomed veil and limit. The prophet indeed stands faithfully on the ground of Old Testament law; he pleads warmly for the Sabbath law and laws of purity (lvi. 2 ff., lviii. 13, lv. 4, lxvi. 17), which were among the laws practicable during the exile, and the observance of which distinguished Yahveh's faithful worshippers from apostates; nor can he conceive the perfected Church of the future without sacrificial rites (lvi. 7, lx. 7); but at the same time he forms a synthesis between the suffering of God's obedient Servant and the ideas of the sacrificial ritual, which must result in a complete transforming and spiritualizing of the latter. In the same way the prophet cherishes for his nation, God's servant by vocation, feelings of ardent love, expressing God's tenderest regard for it in pathetic words. But he saw too deeply into God's love and into the need and longing of the heathen world for God's salvation, not to become himself the herald of divine revelation to the nations, and to see in the form of the Servant one who would carry this mission into effect, and unite all nations in the kingdom of God. Thus in fact he became the forerunner of Him who brought this kingdom to earth. It is true the form of the Servant of Yahveh sketched in this book grew up to the prophet's eyes quite independently of that of the Messianic Son of David; but both tend to the same goal, both are of the same significance to Christology, in the fulfilment both unite in one figure of perfect divine majesty and wondrous lowliness.

III. LITERATURE.

On Isa. xl.–lxvi. the works mentioned above on p. 11 are to be examined. Besides, we may mention: R. Stier, *Jesajas, nicht Pseudojesajas, Ausl. d. Weiss.* chs. xl.–lxvi., Barmen 1850; L. Seinecke, *der Evangelist des A. T.*, Leipzig 1870; specifically respecting the Servant of Yahveh: P. Kleinert, *Stud. u. Krit.* 1862, p. 699 ff.; V. F. Oehler, *Der Knecht Yehovas in Deuterojesaja*, 1865; cf. also the *A. T. Theol.* of H. Schultz, G. F. Oehler, etc.; respecting Deutero-Isa. Theol. in general: B. Duhm, *Theol. d. Propheten*, Bonn 1875, p. 277 ff. E. B. Pusey and Ad. Neubauer have published a collection of Jewish versions and expositions of Isa. liii. with English translation in 2 vols. (Oxford 1876, 1877).—On the critical question (as to the author), cf. the Introductions of de Wette, Bleek, Reuss (*Gesch. d. A. T.*, Braunschweig 1881, p. 426 ff.), etc.; besides, E. Meier, *Stud. u. Krit.* 1845, p. 884 ff.; A. Rüetschi, *ibid.* 1854, p. 261 ff.; A. Rutgers, *de echtheid van het tweede gedeelte van Jesaja*, Leiden 1866; Steiner, *Zeitschr. f. wiss. Theol.* 1872, p. 123 ff.; A. Klostermann, *Luth. Zeitschr.* 1876, p. 1 ff.; Löhr, *Zur Frage über die Aechtheit v. Jes.* xl.–lxvi., 3 Hefte, Berlin 1878–80; Himpel, *Tübinger Quartalschrift*, 1878, ii. iii.; Driver, *Isaiah, his Life and Times*, Nisbet, 1888; Cheyne, *Prophecies of Isaiah*, 2 vols.

SECTION I.

PREPARATIONS OF ALMIGHTY GOD FOR THE DELIVERANCE OF HIS PEOPLE, CHS. XL.–XLVIII.

1. *Let Zion take courage, for its great God draws nigh,* ch. xl.

XL. 1. Comfort ye, comfort ye my people, says your God. 2. Speak to the heart of Jerusalem, and call to her, that her warfare is finished, that her guilt is cancelled: for she has received from Yahveh's hand twofold for all her sins. 3.

CHAPTER XL.

Ver. 1. The imperf. יאמר is an Isaianic peculiarity found in both parts of the book, see i. 11, 18, xxxiii. 10, xl. 25, xli. 21, lxvi. 9. The imperf. is used instead of the usual perfect, because the oracle is still issuing, and so is not to be taken as future: will one day say.—The suffixes, *my* people, *your* God, have comforting emphasis after Hos. i. 9, ii. 3, 25. The time of grace promised by Hosea is dawning. Ver. 2. *Speak to the heart,* in a heart-winning, encouraging manner; just in the same connection Hos. ii. 16, where the Lord woos back His people's love.—In *Jerusalem* the Church presents itself to the gaze in concrete shape, and is easily capable of personification. At present the city is empty, and in ruins; but the Church remains, and its genius, like itself, the prophet loves to name in this way; cf. xlix. 14–19, lii. 1 f., 7–9, lxii. 6.—Her *warfare, i.e.* her time of wearisome affliction (cf. Job vii. 1), is fulfilled, come to an end.—*Her guilt,* by which she incurred such suffering, is satisfied, *i.e.* paid off. Kal and Hiph. have the active meaning to this Niph. of רצה.—In כִּי the objective and the causal meaning cannot always be strictly separated. In translating here it is best given twice by *that,* the third time by *for.* —*Twofold, i.e.* she has received in punishment at God's hand twice as much as she sinned. Twofold compensation for injury done, according to Jer. xvi. 18, was not contrary to divine justice. For the rest, the love of the Lord speaks here, which would make it appear as if the measure of punishment were

Hark, one calls: Clear ye the way of Yahveh in the wilderness, make smooth in the desert a path for our God! 4. Every valley must be raised, and every mountain and hill brought low: and that which is rugged shall become smooth, and the ridges plain: 5. that the glory of Yahveh may be revealed, and all flesh behold it together: for Yahveh's mouth has said it. 6. Hark, one says: Call! Then I said: What shall I call? All flesh is grass, and all its grace is like the flower of the field. 7. The grass is withered, the flower faded, for Yahveh's breath has blown on it—truly the people is grass! 8. The grass is withered, the flower faded; but the word of our God shall stand for ever. 9. Get thee up on a high mountain, Zion, thou messenger of joy; lift up thy voice

overflowing. Cf. also lxi. 7. Ver. 3. The seer listens, and says: Voice of one calling, *i.e.* one is heard calling. The Masoretic text rightly joins במדבר to what follows, in harmony with the parallelism. Different in LXX, Vulg., the Gospels, Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23. As to sense, the difference is immaterial, the caller being viewed as in the place where the ways are to be improved, therefore in the desert. In the ancient East sovereigns on the march sent couriers in advance to summon every one to do this service, which custom is applied to Yahveh already in Ps. lxviii. 4. See Arrian, *Exped. Alex. M.* iv. 30; Diod. Sic. ii. 13; examples from the modern East in Thomson, *Land and Book*, p. 77. Ver. 4. גְּיָא, contracted form for גַּיְא; cf. the likewise absolute גֵּיא, Zech. xiv. 4.—רכסים (Chald.: place of heaps) here only; an obscure word; perhaps from רכס, to bind together, to heap. Ver. 5. All *flesh*, men altogether (like xlix. 26), despite their impure, frail sensuousness, to which the appellation points, shall see God's glory, which otherwise is in heaven, and only dwells in the temple, etc., under the veil of a cloud.—*The mouth of Yahveh has spoken it*, strengthening adjunct, especially usual in Isaiah, i. 20, xxi. 17, etc. Ver. 6 is internally connected with ver. 5 by "all flesh." Read וְאֹמַר (LXX, Jerome).—Cf. Ps. xc. 5 f., and the citation 1 Pet. i. 24 f. Ver. 7. The words, *verily the people is grass*, omitted by LXX, and set aside by Gesenius and Hitzig as a gloss, are not to be disputed. The people are meant, mankind altogether, cf. xlii. 5. Ver. 8. Repetition to introduce the contrast. Ver. 9. בשר, Piel, frequently in Deutero-Isaiah, according to Fleischer properly = to shave, rub the surface (connected with בָּשַׂר), especially to smooth away the lines of care from the brow, as the εὐαγγελιστής does; hence = εὐαγγελίζεσθαι, to bring good tidings. The par-

with strength, Jerusalem, thou messenger of joy! Lift it up, be not afraid; say to the cities of Judah: Behold your God! 10. Behold, the Lord Yahveh comes as a strong one, and his arm exercises authority for him: behold, his reward is with him, and his work before him. 11. Like a shepherd, he will feed his flock, take the lambs in his arm, and carry them in his bosom; those that give suck he will lead gently.

12. Who has measured the waters in the hollow of his hand, and marked off the heavens with a span, and taken the dust of the earth in a tierce, and weighed the mountains in scales and the hills in a balance? 13. Who directed the Spirit of Yahveh, and was his counsellor to instruct him? 14. With whom took he counsel, that he should inform him and teach him respecting the way of right, and instruct him in knowledge, and make him know the way of perfect discretion? 15. Behold, the nations are like a drop on a bucket, and they are esteemed like a speck of dust on the balance:

ticiple applies to Zion herself (genit. of apposition), who ascends a high mountain, where she sees the Lord coming, so that she can announce His coming with confidence, without fear (cf. also xxxv. 4), there being no doubt of it. Ver. 10. בחזק with בְּ, expressing the manner or quality (Ges. § 154. 3 B γ; Eng. ed. § 151).—His arm *rules for Him*, secures Him the rule.—His *reward* and *work*, *i.e.* the fruit of His mighty acts, are the redeemed, whom He brings with Him or makes march before Him, as a shepherd his flock; cf. ver. 11. Ver. 11. Of טלאים, sing. טָלֶה, lxv. 25, from טלה, to be new, young, so plural, properly, is טְלָיִים (Ges. § 93. a. 6; Eng. ed. § 91), from טָלִי, which does not occur.—נֵהַל (Piel), from נהל, to be compared with נחל, to make go gently, to teach to walk. עלות, from עול, to suckle, give milk. Ver. 12. כָּל, from כול, to embrace. The *tierce* is the third of a dry measure, probably the ephah. To these questions the answer is: God or no one, *i.e.* no man. That the latter is correct, ver. 13 shows. The whole measuring apparatus is enumerated in irony. Ver. 14. אֶת־מִי, with whom? (= עִם, 1 Chron. xiii. 1).—*Way of discernments.* The plural refers to the several exercises of the divine תְּבוּנָה, thus the discerning acts of God. Ver. 15. מַר, from מרר, to trickle, *a drop*.—דלי, the hanging bucket. מדלי, either *out of* a bucket containing countless such drops, or *down from* a bucket, hanging on it, in any case a straggling, unnoticed drop. So are they esteemed,

behold, he lifts up the islands like dust! 16. And in Lebanon there is not enough for burning, and in its beasts not enough for burnt-offering. 17. All nations are like nothing before him; they are counted to him non-existent and beingless. 18. To whom then will ye compare God? and what sort of a likeness will ye place beside him? 19. The smith cast the image, and the smelter overlaid it with gold, and soldered on silver chains. 20. He who is poor for an offering chooses a piece of wood that decays not: he seeks for himself

namely, before or by God.—The *islands* are often used in Deutero-Isaiah to signify the wide world; cf. xlii. 10, lx. 9, lxvi. 19. The reference is to the entire West, with its islands and coasts, whose immense extent would have made a deep impression on the Hebrew if he had suspected that in fact these countries on the Mediterranean were, or were to become, the intellectual centre of the heathen world. Only it is to be remembered, by the way, with Keil, that this Western world, so far as the Hebrews knew it, inclined to Crœsus, who had to oppose the strongest resistance to Cyrus. Justinus, i. 7: *Ex universa Græcia cognito quod illatum Crœso bellum esset, auxilia velut ad commune extinguendum incendium confluebant.* Ver. 16. אַיִן (not being) and דַּי (sufficiency) are nouns, which therefore appear, as here, in construct state. It is self-evident that this passage does not condemn sacrifice in itself; on the contrary, it affirms that none can be offered of a kind worthy of God's infinite majesty, not even if all the wood and wild beasts of Lebanon were used for the purpose. Umbreit: "Imagination never pictured a mightier sacrifice: the altar in the immeasurable temple of nature, glorious Lebanon; the wood for the fire, all its noble cedars; the sacrifice, all the beasts of its forests!" Ver. 17. מֵאַפֵס. The מִן is not comparative: less than nothing (Nägelsbach), but partitive: part of nothing. Ver. 18. *What sort of an image*, properly, *quid similitudinis* (Nägelsbach), *will ye place beside Him*, so, according to Ps. xl. 5, lxxxix. 6, not merely: prepare.—The public reading of this passage at the Christmas festival, 814 A.D., led Emperor Leo V. the Armenian, to take severe measures against the image-worshippers. Ver. 19. פֶּסֶל, originally a hewn image, therefore of wood or stone, but then in a general sense, so here a cast image. First it comes into the hands of the ironworker, who pours it into the right mould; then, of the goldsmith (properly, smelter), who coats it with gold, adding silver chains for ornament, and perhaps also for stability. Ver. 20. He who is *poor* in offering, in regard to

a skilful workman to set up the image so that it totters not! 21. Then perceive ye nothing, hear ye nothing? Was it not declared to you from the beginning? Have ye not taken into consideration the ground-pillars of the earth? 22. He that sits enthroned on the canopy of the earth, so that its inhabitants seem grasshoppers, he that stretches out the heavens like fine cloth, and spreads them out like a tent to dwell in,—23. he makes the powerful ones nothing, turns back the judges of the earth to nothing. 24. Yea, before they were rightly planted; yea, before they were rightly sown; yea, before their stock struck roots in the earth: he blew upon them that they withered, and the whirlwind carries them away like stubble. 25. To whom then will ye compare me, that I may be like him? says the Holy One. 26. Lift up your eyes on high and see: Who has created these? He that leads out their army in full number: he calls all by name through the abundance of his glory, and as one mighty

offerings, *i.e.* who cannot through poverty afford one so costly, is content with wood; only he must take care that it is not rotten, and that he finds a skilful workman that it totter not! ימוט, Niph. in the same sense as Kal. Ver. 21. How can men, to whom God has given eyes and ears to discern His wisdom and greatness in creation, and to learn of His acts, be so foolish? In the latter respect the allusion, since Israelites are not specifically addressed, is to the primitive tradition of creation, which is confirmed by the foundations of the earth, *i.e.* the intelligent study of the grounds of its existence, must lead to the Creator, of whom primitive story makes mention.—ראש, as in xli. 26, xlviii. 16. Ver. 22. These testimonies point to another than those miserable idols—to Him who sits enthroned on the *canopy of the earth, i.e.* on the heavenly canopy spanning the earth, from which the inhabitants of earth appear small as grasshoppers. He has made His glorious "heavenly tent" for Himself. Ver. 24. Scarcely (בְּלִי also stands for this particle) has an earthly power gained a footing than the Lord sweeps it away; properly, they are scarcely even (not rightly) planted . . . and He blows them away. As in vv. 6–8, man is represented as a plant, and the allusion is to the rapid fading of the latter through the hot wind. Ver. 26. He is the commander, ordering and marshalling the starry host of heaven, so that He knows every little star, and calls it by name, none being missed in its place at the right time. The

in strength; not one is missing. 27. Wherefore then sayest thou, O Jacob, and speakest, O Israel: My way is hidden from Yahveh, and my right passes by my God? 28. Hast thou then not known or heard? Yahveh, who created the ends of the earth, is an everlasting God, he wearies not and faints not, his understanding is unsearchable. 29. He supplies strength to the weary, and gives abundant firmness to the powerless. 30. And youths perchance grow weary and faint, and even young men stumble; 31. but they that wait on Yahveh obtain new strength, so that they mount up on wings like eagles, run and faint not, walk on and weary not.

figure, too, of the shepherd feeding his flock is close at hand; cf. Schiller:—

> By golden gates He leads them forth;
> He counts them over every night;
> However oft He takes the path,
> His lambs ne'er wander from His sight.

What store of power is necessary to create and guide these hosts! — נעדר, cf. xxxiv. 16, either masc. 3 sing., or participle. Ver. 27. *Veiled* from Jehovah (properly, away from Him) is my *way* = destiny; it lies outside the range of His watchful eye. My *right passes away*, sinks into the bosom of destruction, without God interesting Himself in a good cause. Ver. 28. Cf. ver. 21; but now the address turns specifically to God's people, who ought to know their God best. Ver. 29. לְאֲשֶׁר אֵין אוֹנִים לוֹ=לְאֵין אוֹנִים, cf. ver. 26. He who equips the stars out of the riches of His power, will also have enough for the children of men. Ver. 30 is concessive in force.—*Even stumble:* inf. absol. in order to give emphasis. As often, the infin. Kal is used as the simplest form in conjunction with other moods (Ges. § 131. 3. a. 2; Eng. ed. § 129). Ver. 31. קוּי ה', as in Ps. xxxvii. 9, where Masoretes would rightly read *kōwē*, whereas here erroneously *kōjē*.—חלף, Hiphil, properly, they make strength spring forth; cf. of plants, "they put forth buds." *Eagles* mentioned here, not merely on account of the majestic flight of these birds, but also because their renewing of their plumage is remarkable (Ps. ciii. 5), without, however, ועלו being on this account taken in the sense "make to grow."

Exposition.

Contents of ch. xl. Let Zion take courage, for its great God draws near: 1. God's Heralds, vv. 1–11: *a.* Motto,

vv. 1, 2; *b.* Make a Path, vv. 3–5; *c.* Nothingness of men, vv. 6–8; *d.* the Good Shepherd, vv. 9–11. 2. Incomparableness of this God, vv. 12–26: *a.* Glory of the Creator, vv. 12–17; *b.* Nothingness of Idols, vv. 18–20; *c.* Greatness of God the Creator in heaven and on earth, vv. 21–26. 3. The Comfort which His people draw therefrom, vv. 27–31.

This first discourse opens without heading, but its contents at once show it to be the beginning of a new book. The aim of the book is stated in the first words: *Comfort* ye, *comfort* ye *my* people, says *your* God: the purpose of the whole work is consolatory. It is implied already that the people of God have reached the lowest point of their abasement, that their time of suffering has passed (ver. 2), and that the kernel of the nation is in exile (ver. 10 f.). Now a new epoch begins. The spring-time of grace promised by Hosea, when the Lord will again acknowledge His people and win back their heart, is dawning. *The Lord comes.* This saying sums up the comfort given. But the Lord's near approach makes itself known by voices of His heralds, which the prophetic ear catches already; and with these, as with solemn solo voices following on the chorus, ver. 1 f., the book is beautifully introduced. The first voice (vv. 3–5) is that of a forerunner proper, who earnestly exhorts that all unevennesses be levelled in the wilderness, where the Lord is to appear on His march. The language is concrete, thoroughly prophetic; the ethical meaning lies on the surface. In order that the Lord's glory may be seen by all flesh, by all men, everything crooked and rugged must first be cleared away from the ground mentioned in Mal. iv. 6 (cf. iii. 1, 2, iv. 5). Why then does the Lord march through the wilderness, making this the first scene of His glory? The pattern is the glorious manifestation of God on Sinai, and His march with the people through the wilderness there. In Ps. lxviii. 7 also the parousia, in keeping with the divine majesty, is put in the wilderness, and the same in Hos. ii. 14, in keeping with the penal condition of the people. In the present passage both points are included, —this is the scene of Yahveh's most glorious revelation, and the Lord will lead His captive people home through the desert as once before (cf. ver. 10 f., xliii. 19, etc.); and yet a third point, the present state of the nation, in which, according to

the promises, xxix. 17, xxxii. 15, xxxv. 1 f., a glorious metamorphosis is to take place, corresponds to the impassable, inhospitable, unfruitful desert. This third element alone makes the emphatic and urgent exhortation of ver. 3 f. intelligible. All God-opposing loftiness, like pride, ambition, etc., all low, base disposition, all that is crooked and unclean, must vanish before the Lord comes.

On this first single voice, which, after Mal. iv. 5 f., cf. iii. 1, we may call the Elijah-voice, follows a Moses-voice (after Ps. xc.), which the prophet himself is summoned to take up. If the Lord is to appear, all flesh must first be reminded of its frailty; in comparison with the glorious God it is like the quickly-withering grass, and men's only abiding possession is God's word.—These solemn voices of the law and judgment change of themselves into glad tidings, the gospel, when the Lord draws nigh to His city. Zion may discern Him already, if she betakes herself to a high mountain (the high watch-tower of faith); then shall she become herself a messenger of such good tidings, and cry to the whole land: Behold your God! And how does God draw nigh? As a faithful shepherd surrounding his ransomed charge with the most watchful care. The same arm, that breaks a path for itself through the nations, embraces tender lambs with loving solicitude; it is the redeemed captives whom He brings with Him, in a certain sense the reward and the fruit of His strenuous toil, a costly present for the desolate mother-city!

The second part of the chapter (from ver. 12) reminds oppressed Israel what a glorious God it has and may expect. His omnipotence and wisdom, revealed in creation and far surpassing all human comprehension, are set forth (ver. 12 ff.) in similar terms to those of the Book of Job. The entire world of nations, in appearance overwhelming to God's small people, in the sight of this God is as if it did not even exist (vv. 15, 17). All mankind, with all of beauty the earth can supply, can furnish no worship in keeping with the greatness of this God (ver. 16). And shall we compare with Him the petty, wretched gods of the heathen world, these hammered, soldered, joinered bits of images? How majestic in contrast with such handiwork the God who created the world (ver. 21), who is enthroned in heaven (ver. 22), who governs

irresistibly on earth (ver. 23 f.), guides the starry host in heaven with unchangeable splendour and order (ver. 26).

Ver. 27 ff. The conclusion drawn by the prophet from his noble description of God's incomparable greatness is this, that Israel may be of good courage, and despite its weakness and its misfortune, which borders on destruction, need not despair. God's glory is sure security for the exaltation awaiting His people according to the promise. Thus the end of the chapter returns to the comfort of the beginning. Let it be noted how the prophet regards God's infinite greatness described in what goes before. Does he infer that such a God does not concern Himself in the fate of the petty children of men? On the contrary, he infers that it would be folly to suppose that anything which touches His people can escape so great a God. He who leaves out of sight no single star in the host of heaven will not forget or neglect the weakest of His flock upon earth. He to whom all nations are as nothing cares most tenderly for His Church that waits for Him. This trustful hope, corresponding to the New Testament faith, is here the condition of salvation, since here on Old Testament soil the appearance of salvation is still future, cf. *e.g.* 1 Pet. iii. 5. These believers will wondrously renew their youth and strength out of the fulness of God's strength. Such is the strength of grace, far surpassing the strength of nature (ver. 30).

2. *A new Proof of Power*, ch. xli.

XLI. 1. Be silent, and hearken to me, ye islands; and let the peoples recover strength: let them draw near, then let them speak: let us come near to judgment together. 2. Who stirred him up from the sun-rising, whom deliverance meets

Chapter XLI.

Ver. 1. Properly, be silent to me.—*Ye islands*, see on xl. 15. *Obtain strength*, cf. xl. 31, here to recover from a first alarm. God will not take them by surprise, everything shall be done according to law and order. He will give them time to collect and prepare themselves; then also they shall speak first. Ver. 2. From the *east*, Persia lying eastward of Babylon; ver. 25, from the *north*, Media lying northward. צֶדֶק, pro-

at every step? Who surrenders nations before him, and makes him trample on kings, makes their sword like dust, their bow like flying chaff? 3. Pursuing them, he marches there unhurt; he returns not thence by the same way. 4. Who has accomplished and carried it out, calling generations from the beginning? I, Yahveh, am the first, and with the late-born I am the same. 5. The islands saw it, and were affrighted; the ends of the earth shook, they drew near, and came running: 6. Every one helped his comrade, and said to his companion: Be alert! 7. And the ironsmith encouraged the goldsmith, the smoother with the hammer the anvil-striker, saying of the soldering: It is excellent; then he fastened it with nails, that it totter not.

perly, right character or right conduct, here divine goodwill, favour, *salvation* (cf. Jer. xxiii. 6), this being the normal disposition and attitude of God; cf. xlv. 8, li. 5, where it is parallel with יְשׁוּעָה, and Ps. xxiv. 5, where צדקה is parallel with ברכה. Deliverance meets him step by step, properly, following at his heels = on every occasion he experiences in his ways the goodwill of God, who is strongly for him. God *gives up* the enemy before Him as before Joshua (Josh. x. 12).—יִרְדְּ, imperf. Hiph. apoc. (without Vav, as often in Deutero-Isaiah) of רדה, He makes (him) trample down kings. The suffixes *His* sword, *His* bow, refer to the enemy of the conqueror. כַּעֲפָר, to be read with *Sere*, after Masoretes.—Word-play between קש and קשת. Ver. 3. Unconnected imperfect again. Even when he takes bold, dangerous roads, he remains unhurt (שלום), he does not return with shame and damage and his purpose unaccomplished; cf. xxxvii. 29. The meaning is: He does not return on his steps by the way he took before (so also Nägelsb.); cf. *revenir sur son chemin*. ארח is not, contrary to the accents, necessarily to be joined to what precedes. The usual erroneous explanation is: in a way which he never trod with his feet. Ver. 4 we so construe that, as in xl. 26, the participle joins on to the question, the answer beginning with אֲנִי.—מראש, cf. xl. 21. I am first of all, so the author of all, and with the last I am He (cf. Deut. xxxii. 39), *i.e.* the absolute author of all that happens. The universality of this pronoun, like that of the verb הָיָה (in the name יהוה), enabled the Hebrew to express the divine absoluteness. Ver. 5. Compare here what was said on xl. 15 respecting the political position of the islands in regard to the Persians. Ver. 7. The ironsmith, having done his work,

8. But thou, Israel, my servant, Jacob whom I chose, thou seed of Abraham my friend; 9. thou whom I laid hold of in the ends of the earth, and summoned from its corners, and I said to thee: Thou art my servant, I have chosen and not rejected thee,—10. Fear not; for I am with thee: be not anxious; for I am thy God: I strengthen thee; yea, I help thee; yea, I hold thee fast with my saving right hand. 11. Behold, all they who have been enraged against thee shall be shamed and confounded: thy adversaries shall come to nought and perish. 12. Thou shalt seek them, and not find them, the people who oppose thee; the people who fight against thee shall become nothing, and again nothing. 13. For I, Yahveh, thy God, hold thee by thy right hand, saying to thee: Fear not, I help thee! 14. Fear not, thou worm Jacob, ye little people of Israel: I help thee,

encourages the goldsmith (cf. xl. 19) to do his part also. The smoother with the hammer (genit. of instrument) gives it polish, thus completing the goldsmith's work. He then speaks to the anvil-striker (tone drawn back for metrical reasons, Ges. § 29. 3*b*), praising his work: the soldering is good. The meaning "anvil" for פֵּעַם (striking, blow) is uncertain. The last-named hammers in nails: "it shall not move = that it move not;" cf. xl. 20. Ver. 8. Yahveh's *Servant* occurs here first in the book as an honourable predicate of Israel, which God chose of old for His service; just so it is called with distinction the seed of Abraham, the *friend of God;* cf. 2 Chron. xx. 7; Jas. ii. 23; in Arabic, Abraham's name of honour is: *el-chalîl,* the friend, namely of God. Ver. 9. In remote Egypt (not Mesopotamia) God took Israel to be His possession. God's sovereignty in this choice is strongly emphasized. Israel has not chosen or made its God, but, conversely, God His Israel; cf. xliii. 22. Ver. 10. שעה, Hithp., to look anxiously round; somewhat different ver. 23. I strengthen thee, help thee, etc., perfects, because what God wills to do is already as good as done. צדקי, see on ver. 2. Ver. 11. חרה, Niph., to be incensed against one, to burn with enmity against him. אי ריבך. The suffix is part of the composite idea: litigators = adversaries. Ver. 12. The word just used is strengthened by אי מי, people who tease thee: מצות from נצה, to toss in feathers: finally, those who attack thee in earnest. Ver. 14. *Worm Jacob* (genit. of apposition, as in xl. 9) denotes here smallness, weakness, and helplessness; similarly Ps. xxii. 6, Job xxv. 6, miserable helplessness.—מתים from מֵת, elsewhere giant, warlike man, but here expressing the pettiness of the people: they are

is Yahveh's oracle, and thy Redeemer is the Holy One of Israel. 15. Behold, I make thee a sharp threshing-instrument, a new one with many edges: thou shalt thresh and crush the mountains, and make the hills like chaff. 16. Thou shalt winnow them, and the wind shall carry them away, and the storm shall scatter them; but thou shalt exult in Yahveh, shalt glory in the Holy One of Israel. 17. The poor and the needy who long for water and have none, whose tongue is parched with thirst, I, Yahveh, will help them, I the God of Israel will not forsake them. 18. I will open rivers on the sand-hills and fountains amid the deep valleys: I will make the wilderness a lake of water, and the arid land springs of water. 19. In the

only individual men, scarcely to be called a nation (cf. Gen. xxxiv. 30); hence as to sense, LXX rightly ὀλιγοστὸς Ἰσραήλ. Luther: "Ye poor crowd of Israel."—גָּאַל, to liberate, set free lapsed property, also persons, used in Ex. vi. 6 of the deliverance of Egypt, Isa. xliv. 22 of the release from exile. The people, who are in exile by their own fault, cannot deliver themselves, but have an Almighty גֹּאֵל. Here is the germ of the New-Testament idea of redemption. Ver. 15. Restored to favour, Israel becomes a terrible instrument of judgment to its enemies: *a sharp threshing-instrument*, see on xxviii. 27. Such implements were used as instruments of torture against foes (Amos i. 3). It is added by way of emphasis: *a new one*, still cutting sharply, *with many edges*. בעל, in genuine Semitic style, transferred to lifeless things (cf. Eccles. xii. 11), properly, possessor of edges; the form פיפיות made by reduplication; cf. Ps. cxlix. 6, where it is applied to a sword, which certainly can only have two edges; in the present passage a number indefinitely great is meant. The verse, of course, is not to be taken in gross literalness. Before God's people the proudest peaks of the world of foreign nations must stoop and be trodden to dust. Ver. 16. On the threshing naturally follows the winnowing, when the threshed grains are separated from the chaff. The chaff is the principal part, and is carried away by the wind. Ver. 17 recalls the benedictions of the Sermon on the Mount. נשתה from נָשַׁת, to be parched, like xix. 5, Jer. li. 30, so that Dagesh here is merely euphonious; according to others, Niphal of שׁתה. Ver. 18 f. reminds strongly of xxxv. 5, which prophecy is here merely expanded. Ver. 19. *Olive-tree*, here perhaps the wild one is meant in distinction from זַיִת.—As to תדהר and תאשור, we are left merely to tradition and conjecture; according

wilderness I will plant cedars, acacias, and myrtles and olive trees; on the heath I will set cypress, plane, and box-tree together; 20. that they may see it, and perceive, and lay to heart, and understand together, that the hand of Yahveh has done this, and the Holy One of Israel has created it.

21. Bring forward your cause, says Yahveh; produce your proofs, says the king of Jacob. 22. Let them explain and make known what shall come to pass: declare ye the former things, what they are, then we will take heed and observe their issue; or tell us things to come. 23. Inform us what shall come afterwards, then we shall understand that ye are gods: do something good or bad, then we will compare ourselves and consider it together. 24. Behold, ye are of nothing, and your work again is of nothing: a horror (is) he that chooses you! 25. I have stirred up one from the north, so that he came; from

to lx. 13, both grow on Lebanon and yield splendid timber. In the case of the former we suggest the *plane* (Saadia and many moderns); in the latter, the *box-tree* (Vulg.), or perhaps the sherbin-tree, a species of cedar (Rabbins). Ver. 20. שׂוּם = שׂוּם עַל לֵב or שׂוּם לֵב (ver. 22) = עַל לֵב שׂוּם, to direct thought, attention to something. Ver. 21. Bring forward your lawsuit = produce your case, especially your strong proofs, *munimenta* (from עָצַם, to be strong), *i.e.* here *argumenta*, on which one relies, behind which one takes shelter. Ver. 22. The *former* things, being opposed to future, can only be past things; things formerly announced by the gods are meant, whose end, issue, fulfilment would now be visible. The explanation, according to xlii. 9, is: Israel's God can show such fulfilment of former prophecies, and is ready to declare further things still to come. Ver. 23. To the challenge to prophesy, the strongly ironical challenge is added as climax: Do good or bad, if you can, then we will compare ourselves and consider together, namely, who can do the greatest. שׁעה, Hithpael, here like ראה, Hithp. of mutual comparison; יחדיו meaning as in xli. 1.—Kethib וְנִרְאֶה, voluntative. Ver. 24. מִן, as in xl. 17: your origin and being is empty, worthless nothingness.—אפע most take to be a copyist's error instead of אפס, after xl. 17, xli. 12, 29. Others prefer to consider it a synonym for the latter, the writing of ע for ס not being easily conceivable. Ver. 25. *From the north*, see xli. 2.—To *call* on the *name* of a god, is to do him homage. The Parsee religion was incomparably more congenial to the Jews than the idolatry of the Canaanites and Babylonians; they even felt

the sun-rising, who shall call on my name; and he strides over satraps as over clay, as a potter tramples on clay. 26. Who has declared from the beginning, that we may know it? and before, that we should say: He is right? Yea, none has declared; yea, none has told; yea, no one hears your speeches. 27. First of all I to Zion—behold, behold, there it is now: and to Jerusalem, I sent good tidings. 28. And I look around, there is no one; and among these there is no one of experience that I might ask, and they might answer. 29. Behold, they all—their work is naught, worthless, wind and emptiness are their images.

there was a sort of affinity between it and their own. Still they thoroughly understood the difference between the two (cf. xlv. 4, 5, 7). Here then it is predicted that this noble heathen will do homage to the God of Israel, which, according to Ezra i. 2, he actually did. It was scarcely mere diplomacy in Cyrus to show reverence to the God of a conquered people. He seems to have conceived a deep impression of the God of Israel, whose predictions (these among the number) may have been known to him. But in any case it was an act of homage to this God to send back His people that they might rebuild His temple.—בוא with accusative = to come to or upon some one.—סגנים, see Jer. li. 23. The reference is to the Babylonian satraps presiding over the provinces of the empire.—The figure of trampling clay, as in Micah vii. 10. Ver. 26. Who among the false gods has predicted such things, that we may say: he is right, he is proved to have spoken the truth? Cf. צָדַק, to be right, and Arabic, specifically: to speak the truth. Ver. 27. The sentence is elliptical, and to be completed from the foregoing: *As first* = before, *sc.* I made it known to Zion—*behold, behold, there it is now*, namely, what I then declared, giving Zion good tidings; properly, joyous messengers. Ver. 28. The judicial process winds up. Ver. 29. Since they can give no answer, a final categorical judgment follows, as in ver. 24.

Exposition.

Contents of ch. xli. A New Proof of Power: 1. The Suit between Yahveh and the heathen, vv. 1–7. 2. Comforting Declaration of God's Love and Help to His People, vv. 8–20. 3. End of the Contest of Yahveh with the heathen and their gods, vv. 21–29.

Whereas in ch. xl. the prophet has proved the greatness of

his God by eloquent reference to His glorious works in nature, here he dwells upon His rule in history, which was merely hinted at in general terms in ch. xl. 23 f. Just now His Almighty power is enjoying a public triumph, which is to be brought home to every mind by a formal process of law. The Lord summons to a judicial trial, in which He is at first a mere party; the heathen with their gods form the opposite party; His statement, however, of itself proving a fatal condemnation to them. The fact bearing testimony to the might of His government in the world is this: Contrary to all expectation, and despite all opposition, a new power of the first rank has sprung up in the east and north, which now threatens Babylon the universal empire. Cyrus only can be meant, who, issuing from the hitherto dependent and little-important Persian nation, first seized supreme power in Media, then with rare courage and unheard-of success overthrew the powerful Lydian kingdom (Crœsus), and can now make head against Babylon.

In xli. 1–7 the judicial process is opened, which is to teach the lesson of laying to heart and learning truth from the events of the day. What Yahveh has to declare is this, that it is He who has brought the hero on the stage whose name is in every mouth, so that there is no need to mention him, and that therefore He is the controller of history from beginning to end. The entire Gentile world leagued itself against the hero, all the gods opposed him; thus it is plainly Yahveh who gave him success and victory. A glance into the idol-forge, where in such time of trouble and terror work goes on with feverish haste to produce dead, helpless images, reveals the utter emptiness and impotence of God-opposing heathenism!

In xli. 8–20 the contest is interrupted by an intensely loving, tender address, in which God comforts His people, and assures it of His assistance. With Him it shall triumph over its foes, since He chose this people from of old for *His servant*, and has never finally rejected it. In particular, the Lord, according to ver. 17 ff., will succour the *ecclesia prcssa* forming the kernel of the nation and filled with humble longing for salvation. The thirst, the pining for water, ver. 17, is ardent longing after God's grace and blessing, cf. xliv. 3. For the weal of His people, according to vv. 18–20, the Lord

will turn even the desert into lovely, shady land. This metamorphosis joins on primarily to ver. 17, and is therefore not to be limited to the removal of all hindrances from before the coming Lord, and refreshment being afforded to His people now in captivity on its homeward march, although this idea is also present (cf. xxxv. 7, xliii. 19 f., lv. 12 f.). Physical and spiritual here pass into each other. In both respects the best portion of the nation feels itself already in the wilderness. But hereafter it will enjoy, even in inhospitable paths, inwardly and outwardly divine fulness of blessing, as to which it is to be noted, that already such a recreating even of the most barren tracts of its land was often promised the nation in reference to the time of its gracious restoration.

XLI. 21–29. If these wonders of grace are still future, on the other hand the signs of divine power over the world already stand before its eyes. In recurring to the proof of power mentioned at first, the discourse brings to a conclusion the suit of Yahveh with the heathen and their gods. The new feature, on which stress is here laid, is the fact that Yahveh alone, for the comfort of His people, *foretold* long ago the elevation of the present conqueror, and so no one else has brought about the present turn of things. The present prophecy cannot by this refer to itself, as might be the case if the book were to be ascribed to the old Isaiah. There must have been oracles, to whose fulfilment in the course of time the prophet could victoriously appeal in the name of his God. And indeed the general promises of a final deliverance of the exiled people, such as we find in Hosea, Isaiah, Jeremiah, Ezekiel, etc., are plainly insufficient. The reference must rather be to prophecies, which definitely raised the expectation of an avenger coming from north or east (Medo-Persia), *i.e.* oracles like Isa. xiii. f. (xiii. 17), Jer. l. f. (li. 11, 28). Since the idols can show nothing like this in the past, nor give information about the future, they prove themselves nonentities without substance and power, they are annihilated, vv. 24, 29.

3. *The Servant of the Lord,* ch. xlii.

XLII. 1. *Behold my Servant,* whom I uphold; mine Elect one, in whom my soul delights! I have put my Spirit upon him, that he may bring forth right to the nations. 2. He will not shout, nor raise a cry, nor cause his voice to be heard in the street. 3. A broken reed he will not crush, and glimmering flax he will not quench: he will bring forth right with faithfulness. 4. He will not be quenched nor crushed, until he establish right upon earth, and the isles wait for his instruction. 5. Thus says the Almighty One, Yahveh, who created the heavens and stretched them out; who spread out the earth with its products; who gives breath to the people upon it, and spirit to those who walk thereon: 6. I, Yahveh, have called thee in righteousness, and hold thy hand, and guard thee, and make thee a covenant of the people, a light of the nations; 7. to open blind eyes, to lead forth captives

Chapter XLII.

Ver. 1. Discourse of God in introducing His chosen *Servant.* Cf. on this idea, Orelli, *O. T. Prophecy,* p. 376.—תמך with ב, *maintenir,* to uphold, not let fall.—רצה, transitive, as in Prov. iii. 12: to have pleasure and goodwill in one, to be cordially disposed to him. Cf. Matt. iii. 17, xvii. 5.—משפט, divine judgment, in N. T. phrase ordinance of God's kingdom. Ver. 2. קולו need not be taken over from the following clause to ישא; it readily supplies itself, as in ver. 11. Ver. 3. פִּשְׁתָּה, flax; פיתה, the single flax-stalk, but here the lamp-wick made of flax, which, when lacking oil, gives a dull, glimmering light easily extinguished, cf. xliii. 17.—In לאמת the ל indicates the norm. Ver. 4. By design the same words as in ver. 3 transferred now to the Servant. ירוץ from רצץ, so for יָרֵץ. The islands as the farthest parts of the earth, see on xl. 15. Ver. 5. ונוטיהם, sing., according to Ges. § 93. 3. a. 3.—The *products* of the earth as in xxxiv. 1.—נשמה, the animating force of the individual; רוח, the universal vital principle.—From God's point of view, the inhabitants of the earth form one people. Ver. 6. בצדק, see on xli. 2, 10: with divine goodwill and blessing, and so with an inviolable purpose of love.—עם alongside גוים applies to Israel, as proved by xlix. 6, 8. The sense is, that the Servant is the medium of the (new) covenant which God makes with Israel. Ver. 7. The Servant is the medium of the curing of the blind and release of the captives which are coming, according to

from the prison, those who sit in darkness from the house of restraint. 8. I am Yahveh; that is my name: and my glory I give not to another, nor my glory to idols. 9. The former things—behold, they have taken place, and I make known new things; before they yet spring forth, I tell you of them.

10. Sing ye to Yahveh a new song, his praise from the end of the earth, ye that traverse the sea, and all that is therein; the islands, and their inhabitants! 11. Let the wilderness with its cities break out in singing, the hamlets where Kedar dwells! Let them exult who dwell on the rocks, from the top of the mountains let them shout for joy! 12. Let them render glory to Yahveh, and proclaim his praise in the islands!

13. Yahveh comes forth like a champion, like a warrior he stirs up zeal; he raises the cry; yea, a piercing cry: on his foes he shows a hero's strength. 14. An endless time I was still; I kept silence, restrained myself; like a woman in travail I groan, pant, and gasp together. 15. I make

xxix. 18, xxxv. 5 f. Ver. 9. Cf. xli. 22. Ver. 10. The Hebrew says: to go down on the sea, for to go forth (we [Germans] conversely go up to the lofty sea); cf. Jonah i. 3; Ps. cvii. 23. The fulness of the sea, whose unsearchable depth hides multitudes of silent inhabitants, is to join aloud in the jubilant chorus. Ver. 11. נשא, absolutely, as in ver. 2.—סלע, here, according to the parallelism, not as proper name to be understood of the Edomite capital, although such rocky fastnesses are thought of as are inhabited by the Arabian tribes in the south and east of Canaan. Let it be observed, that these neighbouring inhabitants of the wilderness, to whom former oracles had little good to announce, are now illumined by the sun of grace dawning upon Israel. Ver. 12 concludes the lyrical appeal; with ver. 13 a new line of thought begins. Ver. 13. *Kindles zeal, i.e.* his energy and enthusiasm for the conflict. The figure is taken from a warrior who first sallies forth to the field, then waits until the passion for close combat comes upon him, then raises the battle-cry. Just as bold, but more terrible, is the figure in lxiii. 1 ff. Ver. 14 gives an analogous case. God has long enough put restraint on His loving desires for His people, almost doing violence to Himself; now comes the hour of delivery, when the travailing woman sighs for the coveted end, groans and gasps for it.—פעה, according to others: to cry out, which is not certain; but perhaps: *anhelavit, flavit, spiravit.* Ver. 15. Judgment on the hostile

mountains and hills barren, and make all their grass wither, and turn the rivers into islands, and make the lakes dry up. 16. And I cause the blind to walk in a way which they know not; I cause them to step in paths unknown to them; I make darkness light before them, and impassable places a plain. These things—I will carry them out, and not neglect them. 17. They who trust in graven images, who say to the molten image: Ye are our gods, must give place, be utterly ashamed.

18. Hear, ye deaf; and ye blind, look that you may see! 19. Who is blind, except *my Servant?* and who so deaf as my messenger, whom I am about to send? Who is so blind as the trusted one, and so blind as the Servant of Yahveh? 20. Thou hast seen much, but retainest it not; he opened wide his ears, but he hears not. 21. It pleased Yahveh for his

countries also opens the way home for the people of God. The passage forms an obverse to xli. 18 ff. (Gesenius); there, an arid country is changed into one well watered; here, the reverse. The great rivers diminish so that the islands in them stand out better. Ver. 16. Whilst these river-countries pine away under the divine curse, those who as yet are blind find an exit from them and free passage everywhere, thanks to divine guidance. The oracle resembles xxxv. 8, and, like the following ones, shows that ver. 7 refers to Israel. מעקשים, according to the antithesis, "into a smooth plain," places that form barriers, barricades. Ver. 18. The blindness and deafness are of just the same kind as in xxix. 9 ff.; there, the defect is in understanding the prophecies; here, in insight into their fulfilment and significance. Ver. 19. In four clauses the paradoxical truth is expressed, that just God's chosen people has the least mind for His revelation. משלם, the Lord's trusted friend, His favourite people. Ver. 20. Kethib רְאֵיתָ; for this Keri has infin. absol. to conform it to what follows, but passing into the 3rd person. In רַבּוֹת the great acts of God are meant, whose witness the nation was, while it remembered nothing; just so it stood an open-eared listener to much preaching; but intelligent reception (שמע, not the mere reception of the sound) there was none. It has therefore hitherto failed in its destiny. Ver. 21. צדק as above in ver. 6. But despite this great proof of divine goodwill, it has not reached, as ver. 22 tells, the high and honourable position among the nations which should be the fruit of such a revelation; on the contrary, like no other, it has been ill-

righteousness' sake to make the law great and glorious. 22. But it is a nation plundered and robbed; they are all snared in holes and shut up in prison-houses; they are become a prey, and no one to deliver them; a plunder, and no one to say: Restore. 23. Who among you hearkens to these things? who takes heed, and hears in time to come? 24. Who has surrendered Jacob to plunder, and Israel to robbers? Is it not Yahveh against whom we have sinned, and they refused to walk in his ways, and listened not to his instruction? 25. And so he poured out fierce wrath upon it, and fury of war, which set it on fire all round, but it perceived not; and set it aflame, but it laid it not to heart.

treated by all on account of its unfaithfulness. Ver. 22. הפח, infin. absol. Hiph. of פחח, denom. of פַּח.—הִשָּׁבַ with Pathach of pause, Ges. § 29. Ver. 23. Who listens to this at present and will further listen with attention to future things? Cf. xli. 23. Who lays past experiences to heart, and will hereafter give greater heed to God's word? Ver. 24. The question shows in what point above all Israel needs to gain knowledge.—The demonstrative זו=זה passes over into the relative meaning as in xliii. 21.—The prophet joins himself with the sinful nation, then 1 plur. passes into 3 plur., in ver. 25 into 3 sing. Ver. 25. חמה אפו, appositionally instead of the usual construct state.—Burnt children usually shun the fire; but this nation has learnt no wisdom, although the flames of war have encircled and scorched it.

Exposition.

Contents of ch. xlii. The Servant of Yahveh: 1. The ideal Servant and his Work, vv. 1–9. 2. Hymn, vv. 10–12. 3. Yahveh the Avenger, vv. 13–17. 4. The Actual Servant of Yahveh and His Unfitness, vv. 18–25.

If the former discourse (ch. xli.) spoke of God's judicial government in the Gentile world which had already made itself felt, the prophet here addresses himself to the miraculous work of divine grace in the future. This is carried out by means of the *Servant of Yahveh*, in whom the good genius, so to speak, of his people is embodied. God Himself introduces this figure, ver. 1 ff., declaring His own unqualified good pleasure in him, and giving the assurance that he will successfully perform the work committed to him. In keeping with

the present circumstances of the people, this organ of the Lord appears in servant's form, in modest lowliness, but at the same time full of divine spiritual gifts. Despite his outward insignificance and modest appearance, by his word (cf. xlix. 2, l. 4 f.) he will subdue the world to the true God, a greater conqueror than Cyrus! Whilst the latter tramples on the great and mighty like mud (xli. 25), God's elect Servant shows forbearance and love to the weakest and poorest; on those who are not among the strong spirits and bright lights before God and the world he bestows merciful care, and rests not until he has extended God's right and light to the farthest parts of the earth, wherever there is longing for it; despite his outward weakness he will accomplish this through God's strength. What hitherto was Israel's privilege—divine light and right, the divine word and law—he thus imparts to the heathen. But above all he establishes anew the Lord's covenant with Israel, cures the blind, sets free the captives of his people (ver. 6 f.).—The comprehensive breadth of his loving work is evidenced by the hymnal echo of the whole world, vv. 10–12, in which the latter expresses to the Lord its thankful joy over the salvation received. How joyous, after all the storms of judgments which the prophets saw bursting over the heathen world, whose lamentation mounted to heaven, to hear now the broad ocean of the world and the rocks of the land of the Kedarenes resound with such blessed songs!

XLII. 13–17. Of course the deliverance of God's people cannot take place without exertion of power. Hence we see the Lord, who has long restrained His anger at oppression, cast down the heathen, and open a path for His people with resistless strength.—But in ver. 18 ff. the discourse again turns to His people, and indeed in reproachful tones. How is it still just the contrary of what, according to ver. 1 ff., it ought to be! It is blind to the works of God which it should proclaim, deaf to His words which it should carry out. Because it has so utterly failed in its mission in the world by its blindness and hardness, it has fared so ill, without, alas! its having become wiser by suffering.

In this well-rounded discourse also, as in the previous one, beginning and end correspond, both of which depict the

Servant of Yahveh, certainly in contrasted colours. This conception, which in xli. 8 f. is still transferred to Israel collectively as Abraham's chosen seed, here divides, as is shown by the strong antithesis between the beginning and end of ch. xlii.: the Servant described in ver. 1 ff. answers perfectly to the divine idea, he corresponds to his mission in every respect; in ver. 18 ff. he appears utterly unfit for it. At the same time, there can be no doubt that in ver. 1 ff. he is one person (whether this is a mere prophetic figure for a plurality, or is understood of an actual personality); on the other hand, in ver. 18 ff. he is a composite collective idea. It is further to be observed, that according to ver. 6 f. the captive people of Israel is the first *object* of the Servant's healing, delivering work, and therefore can in no way be identical with him. The origin and growth of the idea are to be explained thus: The idea "Servant of Yahveh" was united from the first in God's purpose with the people of Israel (cf. Ex. iv. 23), but it outgrew this national limit, as the idea "Son of God" likewise at first was attributed to the people (*ibid.*), but also became a separate person, and was definitely assigned to the Messiah, *i.e.* the Lord's Anointed (Ps. ii., etc.). It is true the phrase remains a mark of the *character indelebilis* impressed by God's grace on this nation; hence wherever this grace speaks, the nation wears this name of honour (cf. xli. 8, xliv. 1, etc.). But the more the nation as a whole shows itself incapable of rising to the high calling implied in it, and the less the Lord is willing to renounce the realizing of this high idea, the more plainly it detaches itself from the national multitude and becomes a personally conceived ideal, which acquires such independence that the nation itself becomes the object of the Servant's redeeming work. A further part of his mission is the extension of God's glorious reign over the whole world, and that not by royal splendour, such as is at the Mediator's service, chs. ix. and xi., but by lowly ministry. The experiences of the exile have matured and deepened knowledge in this respect. The positive mission of Israel to the heathen, among whom many long for divine light and right, and the quiet power of unselfish service and suffering for the name of Yahveh, have perhaps, through the experiences of God's truest servants in captivity from Jeremiah to himself, come clearly

home to the prophet's mind. Only we must not think that in ver. 1 ff. he is describing present, much less past, events, and that his subject is himself, or the prophetic order, or the pious among the nation, as if any one already stood at this ideal height. Rather observe how in ver. 24 he identifies himself with the sinful nation, and especially, which is usually overlooked, that in xlii. 1 ff. (cf. ver. 9) he professes throughout to be foretelling future things.

At all events, the picture, xlii. 1 ff., is realized first and only in *Jesus Christ*, who fulfilled His people's calling on this side also. His appearance is here described with unsurpassable fidelity. His servant-form, His Father's good-pleasure in Him, testified at great crises of His history, *e.g.* at His baptism in Jordan, when the communication of the Spirit to Him took place visibly, His condescension to the weak and hopeless before God and man, His inexhaustible power notwithstanding all lowliness and outward weakness, the healing, redeeming ministry, which He exercised among His people through His word in establishing the new covenant, and which extended to the distant heathen world,—all this declares Him to be the Redeemer beheld here in spirit. He was the Servant of the Lord aimed at in the calling of His people from the beginning.

4. *Redemption by Grace*, ch. xliii.

XLIII. 1. And now thus says Yahveh who created thee, O Jacob, and he who formed thee, O Israel: Fear not; for I have redeemed thee, I have called thee by name: thou art mine! 2. When thou passest through the waters, I am with thee; and through the rivers, they shall not wash thee away: when thou walkest in the fire, thou shalt not be scorched; and the flame shall not kindle upon thee. 3. For I, Yahveh, am thy God (I), the Holy One of Israel, thy

CHAPTER XLIII.

Ver. 1. קרא, cf. on xli. 14.—*To call by name*, denotes individual choice and appropriation. Ver. 2. Bridges were wanting in the ancient East. Biblical Hebrew has no word for them. Ver. 3. God gives up Egypt, Cush, Seba as *ransom*, properly, equivalent gift for Israel. These farthest kingdoms also belong

deliverer. I give Egypt as ransom for thee, Cush and Seba in thy stead. 4. Because thou art dear in my sight, thou art precious, and I have loved thee: and I give men in thy stead, and peoples instead of thy life. 5. Fear not, for I am with thee; I bring thy seed from the sunrising, and from the sunsetting I will gather thee; 6. I will say to the north: Give up; and to the south: Keep not captive! Bring my sons from far, and my daughters from the end of the earth; 7. all those who are called by my name, and whom I created for my glory, whom I formed; yea, made.

8. Bring forth the people that is blind and yet has eyes, and the deaf who have ears. 9. Let all nations assemble themselves together, and all peoples be gathered. Who among them can declare such things? Or let them tell us

to Him; but without hesitation He gives up the largest and richest ones to set free His people. *Cush* = Ethiopia, see on xviii. 1. *Seba*, which generally points to Ethiopia, is distinguished from it here. The relation of the two names to each other is not quite clear; yet Seba seems to lie north of Cush (=Meroe), cf. Gen. x. 7.—These countries are not named here by chance. For, in fact, God let them fall into the hands of the Persian conqueror (not, indeed, of Cyrus, but of his son Cambyses), as compensation, so to speak, for Judah, which the conqueror set free. Ver. 4. *Men*, a higher price, stands, like *peoples*, in contrast to the covenant people. Ver. 6. The quarters of heaven are in the femin. gender. Who God's sons and daughters are, ver. 7 tells. Ver. 7. Every one who is called, or who calls himself by my name, and has received existence from me, as a child life and name from its father. God indeed is the Creator of all men; but with special loving care He has created His people to be His possession (ver. 1), and as He calls it by name, its members are named after Him. The N. T. idea of children of God is here in course of growth, but still in national form, and therefore expressing rather legal dependence and possession. Ver. 8. *Bring forth*, a summons addressed to no one in particular (especially common in English); not to be understood of deliverance from exile, but of leading forth to the judgment-place where the other nations are to assemble. There the proof of God's uniqueness is to be given with such clearness, that even the blind and deaf nation cannot evade it. Jesus' frequent saying: Who has ears, let him hear, links on to such passages. Cf. vi. 9 f., xxix. 9, xlii. 19 f. Ver. 9. The scene is like the one in xli. 1 ff., 21 ff. The prophet is not

of former things. Let them produce their witnesses and gain the cause, and let them hear and say: Truth! 10. You are my witnesses, is the oracle of Yahveh, and my servant whom I have chosen; that you may know and believe me, and perceive that I am he: before me no god was formed, and after me shall be none. 11. I, I am Yahveh, and beside me is no deliverer. 12. I have announced, and delivered, and made known (myself), when there was no strange god among you: and you are my witnesses, is Yahveh's oracle, and I am God. 13. Also to-day I am he; and none can rescue out of my hand: when I do anything, who can turn it back?

14. Thus says Yahveh, your Redeemer, the Holy One of Israel: For your sake I send to Babylon, and will make them all, and the Chaldæans, run down as fugitives to the ships in which they exult. 15. I, Yahveh, am your Holy One; (I),

afraid of repetition.—זאת refers to the disclosures made meanwhile of the future (Israel's restoration, etc.). *Former things*, namely, what they have done in the way of prophecy, as in verses above. צדק, like צדיק, xli. 26. Ver. 10. *And my servant*, not second subject alongside אתם, so that the chosen Servant would here be distinguished from the people, but second member to עדי: ye are my witnesses and my organ, through which I carry out what is foretold. אני הוא, that I am He absolutely; cf. on xli. 4.—That the other gods are created or formed beings, proves at once that they could not have existed before Him. Ver. 12 appeals to the past history of Israel (cf. xlii. 20), where God did and prophesied great things, when no strange god was among them (Deut. xxxii. 16), to whom such deeds and words could be ascribed. Ver. 13. גם מיום passes on to the present and future; but not: from the day, but: still to-day. Ver. 14. Cf. xli. 14. *For your sake* comes first emphatically. The greatest revolutions in the world's history take place for the sake of God's people.—*I send*, namely, the avenging Cyrus, and make all the inhabitants of the great capital run down as fugitives to the ships of their exulting (in which at other times they rejoice), in order to escape by the only way yet open to them, namely, by water. That the city had a powerful trading fleet, Herodotus (i. 194) and Strabo prove. To avoid the unusual combination "ships of their exulting," Hitzig reads בְּרִיחִים (so Jerome, Aben Ezra, Abrabanel) and בַּאֲנִיּוֹת: and I let fall all their bars and exultation in laments (others similarly), which, however, is also harsh enough.

Israel's Creator, your king. 16. Thus says Yahveh, who prepared a way in the sea, and a high-road in the mighty waters; 17. who made chariot and horse, army and battle-force, march forth together—they lay down not to rise again; they are gone out, extinct like a wick: 18. Remember not former things, and to things of former days give no heed. 19. Behold, I perform a new thing: now it buds forth, see you it not? Yea, I make a way in the wilderness, rivers in the desert. 20. The wild beast of the field shall praise me, jackals and young ostriches; for I give waters in the wilderness, rivers in the desert, to give drink to my people, my elect one. 21. The people that I have prepared for myself, they shall recount my praise. 22. Truly thou hast not called on me, O Jacob, that thou mightest be concerned for me, O Israel. 23. Thou hast not offered me burnt-offerings of lambs, and not honoured me with thy sacrifices. I have not wearied thee with offerings, nor burdened thee with incense. 24. Thou hast not bought sweet-cane for me with silver, and gratified me with the fat of thy sacrifices. On the contrary, thou hast wearied me with thy sins, and burdened me with

Vv. 16 and 17 allude to the exodus from Egypt, with which the destruction of Pharaoh's army was connected.—עִוֵּז, like עָוֹז, xlii. 25, used substantivally. As a firebrand thrown into the water hisses and smokes, so their barbarous might was smothered and quenched in the waves. Ver. 18. But attention is directed not to the past, but to the greater wonders of the future.—קַדְמוֹנִיּוֹת, like קֶדֶם, here in temporal sense. Ver. 19. צמח, cf. xlii. 9. Ver. 20. *Jackals* and young *ostriches* as inhabitants of the wilderness, like xiii. 21, etc. Ver. 21. זוּ, like xlii. 24. Ver. 22. Cf. on xli. 9. יגע with בְּ, to trouble oneself about some one or some thing, *e.g.* Josh. xxiv. 13, about the land that it may bear fruit. This idea of troubling oneself about God is more fully set forth in ver. 23 f. Ver. 23. עבד, Hiph., to burden with service; בְּ indicates how the service was to be performed.—As matter of fact, Israel in exile was not in a position to offer sacrifices. Ver. 24. Thou hast not bought cane for me at great cost, *i.e.* here, of course, sweet cane, calamus, such as was imported from India and Arabia, and used in offering incense.—אך adds something positive to the negation, standing in most striking contrast to what is denied: Instead of God having vexed the people, it has vexed Him by its

thy iniquities. 25. I, I am he who blots out thy sins for my own sake, and will not remember thy offences. 26. Yet call to my remembrance, then let us plead together; reckon up that thou mayest gain the cause. 27. Thy father, the first one, sinned, and thy representatives trespassed against me. 28. So then I profaned holy princes, and gave up Jacob to the ban, and Israel to revilings.

sins, which are to Him a burden too heavy to bear. Ver. 25. Their sins are blotted out, not through the works of the people, but—thanks to His "bottomless" mercy—by Him alone.—מחה, properly, to wipe out, and so to erase completely from the debt account, cf. xliv. 22.—*For my own sake*, cf. xxxvii. 23. Ver. 26. Or is the sense somewhat different? Let Israel remind God of its merits, if He has forgotten them; then will He acknowledge them. Ver. 27. Thy *father*, belonging to the foretime, is not Adam (so the majority, also Gesenius, Hitzig, Knobel), who is not father of this nation specifically, nor Abraham (Delitzsch, Diestel, *et al.*), who might be so called, after xli. 8, lxiii. 16, but in whom the nation's sinful character is not conspicuous, but *Jacob* (Ewald, Cheyne), after whom it is called immediately, ver. 28, and from whom in fact it descended, cf. lviii. 14 (lxiii. 16). מליצים, properly, interpreters, are the mediators, representatives of the nation before God. These include the priests, and especially the prophets from Moses down, also the kings. The greatest among them were guilty of faults, some of downright apostasy. Ver. 28. So God surrendered princes, duly consecrated to God and anointed by Yahveh, to profanation, etc. As the conclusion of a discourse, the passage is as little satisfactory as ver. 1 is as the beginning of such a discourse. But here we take note, not of the division of particular discourses, but of the mere division of sections, which on this very account is less prominent. According to the matter, we might, with Delitzsch, take together xlii. 1–xliii. 13, and then xliii. 14–xliv. 5; but even then the connection of the sections is close.

Exposition.

Contents of ch. xliii. Redemption by Free Grace: 1. Assurance of Redemption, vv. 1–7. 2. New Appeal to Israel and the Gentile world concerning the true God, vv. 8–13. 3. The approaching Work of Redemption, vv. 14–20. 4. Its Motive, Free Grace, vv. 21–28.

XLIII. 1–7. Although this chapter is closely linked with

the previous one (see on xliii. 28), the discourse takes here a surprising turn. If at the close of the previous chapter we expected a condemnation of Israel, there follows instead an assurance of hearfelt concern, as in xli. 8 ff. The *noli timere*, running through the entire book, finds here glorious expansion. The reason of this unmerited kindness is given at the close of the chapter. When Israel is promised that God will keep it on its passage through fire and water, it is the journey home, with its prospective difficulties, which might damp the joy of many exiles, that determines the form of the promise, which, however, is plainly not limited to the removal of this momentary trouble, but is to be taken as meaning that God will miraculously keep His people in general on their pilgrimage through the world. According to ver. 5 ff., the exiles are to return, not merely from Babylon, but from all parts of heaven. Truly God is rich enough (ver. 3 f.) to pay the ransom for all, and pays it joyfully for all who are called by His name, and so in a sense belong to the family which He has prepared for Himself on earth.

XLIII. 8–13. Again as in ch. xli., in open trial, to which all nations are invited, Yahveh's sole right to the name of God is proved, this time with special reference to what He has now revealed about the future. It is true He has witnesses for Himself who are themselves blind to His acts and deaf to His words; but even these must at last come to see that their God has ever acted, and has now again spoken like none else: He is the sole sovereign God of past, present, and future.—Ver. 14 ff. The Lord unrolls His plan: He will bring the conqueror to Babylon to set free His people. He who once delivered Israel from Egypt, and sank Pharaoh's army in the sea (ver. 16 f.), has now greater things to do: He will prepare a pleasant, well-watered path for His people on their way home through the comfortless desert (ver. 19 f.). —Not as if His people had merited this at His hands. It is not its worship and toilsome service to God that has procured it such favour with God. In its exile it had rendered Him no such service. Had it been necessary by these means to obtain the goodwill of the Lord, it must have remained in bondage. But in redeeming it now so gloriously, God shows that His grace springs from free compassion, not from any

sort of human service or merit. So far from God having laid burdensome services upon it, on the contrary it has laid trouble and burden upon Him by its sins. It is in sovereign compassion that He blots out these sins. Or could Israel claim anything from Him? From the days of its first founder (Jacob), has it not been ever sinning, and is it not therefore deservedly condemned to destruction?

5. *The Gracious God and Powerless Idols,* ch. xliv. 1–23.

XLIV. 1. And now hear, O Jacob, my Servant; and Israel, whom I have chosen: 2. Thus says Yahveh, who created thee, and prepared thee from thy mother's womb, who helps thee: Fear not, my Servant Jacob; and Jeshurun, whom I have chosen! 3. For I will pour out water on the thirsty land, and streams on the parched land: I will pour out my Spirit upon thy seed, and my blessing upon thy offspring: 4. so that they shall shoot up amid the grasses, like willows by water-courses. 5. One shall say: "I belong to Yahveh;" and that one shall call himself by the name of Jacob; and this one with his own hand inscribe himself Yahveh's, and surname himself by the name of Israel.

Chapter XLIV.

Ver. 1. Cf. on xliii. 28. Ver. 2. ישרון, Deuteronomic name of distinction for Israel (Deut. xxxii. 15, xxxiii. 5, 26) derived from יָשָׁר; it is questionable whether it is a diminutive "pious little one." In any case it is meant to rhyme with ישראל, like יָשָׁר, Num. xxiii. 10. Ver. 3. The nation at the time is itself like a parched field pining for rain, *i.e.* the divine blessing; cf. xli. 17. Ver. 4. Many codices read כְּמֵין, which would not be at all specially suitable. Expositors take בְּ = כְּ; more vividly: thy offspring shoot up among the grass, *i.e.* everywhere,—we say: like mushrooms out of the ground,—and become great and handsome, like willows by flowing water. Ver. 5 gives the fact without figure: every one will reckon it an honour to belong to this nation. Ges. reads: יִקָּרֵא and יִכָּנֶה; but יכתב shows that the relative signification indeed is meant, but not expressed. *Will name the name of Jacob,* or confess the name, etc., after the analogy of the foregoing: as the nation to which he belongs. ידו, accus. of fuller definition: with his own

6. Thus says Yahveh king of Israel, and His Redeemer Yahveh of hosts: I am the First, and I the Last; and beside me there is no God. 7. And who declared like me—let him make it known and expound it to me—since I founded a people of ancient days; and things to come, and what will happen, let them tell! 8. Be ye not anxious, and tremble not! Have I not told thee of it long ago, and announced it —you are my witnesses! Is there a god beside me? There is no rock else, I know none! 9. The image-makers are altogether nothingness, and their darlings profit nothing, and they are their witnesses: they see nothing, they notice nothing, that they may be put to shame. 10. Who then has formed a god, and cast an image uselessly? 11. Behold, all its associates are put to shame; and the workmen, they are men: let them assemble, appear altogether, they shall tremble, be shamed together. 12. Yea, the ironsmith

hand. ליהוה, sc. אני, according to foregoing.—כִּנָּה, to call by a title of honour, a descriptive surname. Such a surname is called in Talmudic כִּנּוּי, Arabic *kunye*. Such a proselyte will thus adorn himself with a surname containing the name of Israel, like son of Israel, etc.; for here also the reflexive signification is unquestionable. Ver. 6. The *First* and the *Last*, like xli. 4; *beside me no god*, cf. xliii. 11. Ver. 7. One who calls, he who proclaims, preaches; for קרא passes into the latter meaning here, as in xl. 6. The apodosis is interjected beforehand; the statement, "since I founded a people of ancient times" (not = Israel, but mankind in ancient days, cf. xlii. 5), joins on to the question. לִמּוֹ, ethical dative (Del.). Ver. 8. רָהָה, to quake, here only. Others read תֵּרָהוּ (with Metheg), from יָרֵא=יָרַהּ. *Long before*, refers in any case to pre-exilian days. *Rock*, as divine name, see on xxvi. 4. Ver. 9. Their darlings = the images prepared and decked out with delicate care.—*Their* (the images') *witnesses* are they, namely, their worshippers: what the latter themselves have to testify to their own shame is, that the images can neither see nor understand. המה, marked above as suspicious, can scarcely be dispensed with. Ver. 10. Who was so foolish as to do it? Ver. 11. *Its associates*, namely, the image's, those allied with it, Hos. iv. 17. The workmen who formed it are of men! What irony! Let them conspire in any number, they will still lose heart before God's doing, cf. xli. 5. Ver. 12. One word at least has dropped out at the beginning, LXX ὅτι ὤξυνε, probably כִּי הֶחֱד (from חדד). On the

sharpens * the axe, and works in the heat, and shapes it with hammer-strokes; and he fashions it with his powerful arm; when he is hungry, his strength goes; when he has not drunk water, he is faint. 13. The carpenter stretches out a line, he sketches it with pencil, he works it with the plane, and with the compass he marks it and finishes it after the pattern of a man, after man's beauty to dwell in a house. 14. One sets himself to fell cedars, and he takes an ilex or oak and chooses for himself from the trees of the forest. One planted a pine, and the rain made it grow. 15. And it serves man for fuel, and he takes of it to warm himself; yea, he kindles a fire also to bake bread; and makes a god therefrom, and falls down before it: a graven image, to worship it. 16. The half thereof he burnt in the fire; over the one half he eats flesh; roasts roasting for himself, and is filled; also warms himself well, and says: Ah, I am warm, I feel the heat: 17. and the remainder thereof he made a god,

different material of which the images were made, cf. xl. 18–20. The *ironsmith, faber ferrarius,* stands in contrast to the *wood-worker,* ver. 13 = *faber lignarius.* Such a god is manufactured at great cost of men's strength; but this strength is dependent on the stomach, which therefore must not be neglected! Ver. 13. The extended line defines the general outline, which is then marked with pencil on the wood and worked out with a cutting-tool (probably plane). Then follows the more precise drawing of the several members with the compass, the human form being the pattern; moreover, the god is to dwell in a house like a man!—תאר, Piel, to sketch (תֹּאַר, sketch, form); the second time read *yetāŏrēhu* (differently Ges. § 64. a. 4); according to the standard of human beauty, a contrast between תפארת and אדם. The most lovely images of the Greeks do not escape this folly. Ver. 14. The genesis of these gods is traced up farther. To the infin. with ל is supplied הָיָה or הוּא.—אמץ, Piel, to make firm, fix, define, choose.—אֹרֶן, *pine,* according to Jerome, Rabbins, and the Assyrian, where the cedars of Lebanon (as a species of pine) are so called, Schrader.—Besides the felling, the wood must first be planted by man and nourished by rain. Ver. 15 ff. But the stupidity is best seen when one considers for what different ends this wood, yea, the same tree, is used. Cf. Horace, *Sat.* i. 8. 1 ff., and the imitation in Wisd. xiii. 11 ff. Ver. 16. הֶאָח, an interjection of satisfaction, comfort, as in Job xxxix. 25.—ראה, here not perception by sight, but

his idol, which he worships, before which he falls down, and to which he prays and says: "Deliver me: for thou art my god!" 18. They see nothing, and understand nothing: for their eyes are plastered up that they see not, that their heart perceive not. 19. And one does not reflect, and has no understanding and no reason, that he may say: The half of this I burnt in the fire, and also baked bread on its coals; I roasted flesh and ate; and the rest of it should I make an abominable image, to worship before a wooden log? 20. He that guards ashes, his deceived heart has led him astray, and he shall not deliver his soul, and he says not to himself: Is not deceit in my right hand?

21. Remember this, O Jacob and Israel; because thou art my Servant: I have prepared thee; thou art my Servant, O Israel, thou shalt not forget me. 22. I have swept away thy sins like a cloud, and thy transgressions like thick clouds; return to me, for I have redeemed thee. 23. Exult, ye heavens; for Yahveh has finished it! Shout for joy, ye depths under the earth! Break forth, ye mountains, into songs, the forest and every tree therein; for Yahveh has redeemed Jacob, and he will glorify himself in Israel.

sensation of warmth. Ver. 18. טָח for טָחַ, from טוּחַ. Ver. 19. He has no understanding. לוֹ is readily supplied. Ver. 20. *He that guards ashes*, finds his joy therein, giving his love and trust to such stuff. In their essence the images are ashes, else they would not be changed into ashes.—הוּתַל (Hophal of תָּלַל) to be taken as relative.—*Deceit in my right hand, i.e.* in my course of action. He is so stupid and blind that he does not conceive the possibility of a gross and sinful error. Ver. 21. The majority translate, "Thou shalt not be forgotten of me;" suffix for לִי. Better LXX, Targ., Jerome, Luther, Hitzig: *Thou shalt = must not forget* (middle) *me;* it is then parallel to *Remember*. Ver. 22. What does God not do for this nation! He sweeps away its sin as a brisk wind the clouds, cf. xliii. 25. Ver. 23. Hymnal conclusion, like xlii. 10 ff.

Exposition.

Contents of ch. xliv. 1 – 23. The Gracious God and Powerless Idols: 1. The Lord's grace towards His people, vv. 1–5. 2. The only God and the false gods manufactured

by art, vv. 6–20. 3. Israel's Redemption through Forgiveness, vv. 21–23.

XLIV. 1–5. The new paragraph, xliv. 1 ff., is related to the conclusion of ch. xliii., like xliii. 1 ff. to the conclusion of ch. xlii. Although the nation deserved to remain in misery and shame, the Lord assures it of His special grace, and promises by the rain of His Divine Spirit to convert its wretchedness into prosperity. Outward growth and success on the one hand, inward fellowship with God and spiritual blessings on the other, are inseparably united in the promise, ver. 3; the former rests upon the latter. The blessed state of the nation will be seen in this, that then its offspring will grow everywhere and prosper splendidly (ver. 4); and indeed ver. 5 shows that many not belonging to it by nature will join it of free choice. The popular conception of Israel here enlarges into the spiritual idea of the Church, for those mentioned in ver. 5 are spiritual kindred from the heathen, who count it an honour to be incorporated with the people of this God, so that we have the exact opposite of the shame mentioned in xliii. 28. The fulfilment appears in Church history. Not by chance have the names of Israel become titles of honour among all nations; this circumstance implies, that believers of all nations have given themselves up to its God, and become incorporated in a sense with His people.

XLIV. 6–20. Yahveh again compares Himself with the false gods, once more referring first to His prophecies respecting the present world-movements, as already xli. 26 ff., xliii. 8 ff. Secondly, the proof of his unique majesty is argued *e contrario*, ver. 9 ff.: the wretched folly of idolatry is best seen by exposing the base origin of those artificial figures. We have met with this polemic already in xl. 18–20, xli. 6 f. But nowhere is idol manufacture described so elaborately and idolatry reduced *ad absurdum* with such cutting irony as here. If it is objected to this prophetic polemic, to which Jer. x. 1 ff. and the present passage belongs, that it does injustice to heathenism in identifying its gods with their images, which had but a symbolic meaning, the reply is, that the purpose of the prophets is not to explain the historical origin of this image-worship, but to judge it in the crass form in which it was actually practised

by the people, and to warn the Israelites, many of whom seem even in exile to have stained themselves with idolatry. That this annihilating criticism of heathen follies was not unjust, is clear from the fact, that even the more enlightened or rationalistic heathen in some cases satirized such worship in like terms, as *e.g.* Heraclitus of Ephesus, Diagoras of Melos, Horace, *et al.* That the being of these gods became inseparably one with the material image, standing and falling with it, is excellently characterized in xlvi. 1 f., xliv. 21–23. How the spectacle of such sad delusion must gladden Israel's heart, and help it to realize what it has in its God! Despite all its sins, God will yet receive Israel graciously, if it will but return to Him in penitence and faith. The purpose of redemption here solemnly proclaimed by God is responded to by a thousand-voiced Hallelujah from the heights and the depths.

6. *The Mission of Cyrus*, ch. xliv. 24–xlv.

XLIV. 24. Thus says Yahveh, that redeemed thee and prepared thee from thy mother's womb: I am Yahveh, that made all things; that stretched out the heavens quite alone; that spread out the earth — who was with me? 25. That frustrates the signs of the babblers, and makes the diviners fools; that compels the wise to turn back, and makes their knowledge stupid; 26. that brings to pass the word of his Servant, and accomplishes the purpose of his messengers; that says to Jerusalem: It shall be inhabited; and to the cities of

Chapter XLIV. 24–28.

Vv. 24–28 are to be joined to ch. xlv.; ver. 24 is a general introduction to something new. Ver. 24. מֵאִתִּי, with Keri: *from me*, out of my own means (of course, not to be understood in the sense of emanation); Kethib, more graphically מִי אִתִּי, who was with me, who was there? Cf. xl. 12 f. Ver. 25. מפר breaks them to fragments, since they do not come true.—Properly, *the signs of empty babblers* (cf. xvi. 6), *i.e.* flippantly-uttered signs of false prophets. קסמים suggests especially Chaldæan soothsaying. *The wise*, always thrusting themselves forward in this character, must retire with shame into the background. Ver. 26. In contrast thereto, he verifies the word of His Servant, *i.e.* according to the next parallel

Judah: They shall be built, and I will set up their ruined places; 27. that says to the water-flood: Be dry; and I will dry up thy rivers: 28. that says to Cyrus: My shepherd! and he will accomplish all my wish; so that he shall say to Jerusalem: It shall be built; and let the foundation of the temple be laid!

XLV. 1. Thus says Yahveh to his anointed one, to Cyrus, whom I hold by his right hand, to trample down nations before him; and I will ungirdle the loins of kings, to open the

clause: the prophetic word entrusted to His Servant. Israel, as God's organ, is the depository of that word, has a prophetic vocation (cf. xlii. 19), which certainly is only realized in particular members, while the Servant is not on this account to be identified straight off with the "prophetic order." Ver. 27 refers to the rivers which surround and guard Babylon. In excellent harmony with this, Cyrus, in the conquest of the city, diverted at least one arm of the Euphrates, Herod. i. 191; Cyrop. vii. 5. 16 ff. Ver. 28. *Cyrus*, Greek Κῦρος, on the monuments Kuru.—*My shepherd*, the ποιμὴν λαῶν appointed by me.—My *wish*, properly, my delight, my good pleasure; cf. Louis XIV.: tel est notre plaisir. The subject of ולאמר is Cyrus. See the fulfilment, Ezra i. 1–6.—This passage, where Cyrus is first named, does not give the impression of professing to mention miraculously the name of one yet utterly unknown to the world as that of a future deliverer of Judah, thus giving a miraculous proof of its own accuracy; but a well-known living prince seems meant, just as in xli. 2 f. Accordingly, Josephus, *Ant.* xi. 1. 2, is to be corrected, where Cyrus mentions the miraculous prediction of his name as an element moving him to acknowledge the Most High God. But so much may remain certain, that the attitude assumed by the prophet from the first to that monarch, greeting him as the fulfiller of ancient prophecies, helped to render him favourably disposed to the Jews. This religiousness of Cyrus agrees not merely with Ezra i. 1 ff., but also with what secular authors relate. *E.g.* Herodotus, i. 209, makes him say to Hystaspes: ἐμοὶ θεοὶ κήδονται καί μοι πάντα προδεικνύουσι τὰ ἐπιφερόμενα.

Chapter XLV.

Ver. 1. To His *anointed one*, as regards meaning, substantially like "my shepherd," xliv. 28: a king appointed and endowed by the Lord, hence His anointed one, like Saul or David. But the meaning is not by any means that he could fulfil the pro-

doors before him; and the gates shall not remain closed; 2. I will go before thee, and level the unevennesses, I will break in pieces the brazen doors, and shatter the iron bars: 3. and will give up to thee the treasures of darkness and the carefully-concealed riches, that thou mayest know that I am Yahveh who called thee by name, the God of Israel. 4. For the sake of my Servant Jacob, and of Israel mine elect: and so I called thee by thy name, and gave thee a surname, when thou as yet knewest me not. 5. I am Yahveh, and there is none else, beside me there is no God: I girdled thee, when thou as yet knewest me not; 6. that they may know from the sunrising, and from its going down, that there is none at all beside me:

mises made to David's house. These retire into the background in the book, since Israel's calling for a time is to serve, not to rule.—לָרֶד, infin. for לָרֹד, from רָדַד=דָּדָה, xli. 2.—*Ungirdle the loins* (opposite in ver. 5) = to disable for war. Ver. 2 begins the formal address.—הֶדֶר, that which is swollen, so the hindrances towering in the way. Kethib אוּשַׁר, Hiphil, better: Keri אֲאַשֵּׁר, Piel.—The brazen gates, etc., recall the 100 brazen gates of Babylon (Herod. i. 179). Ver. 3. The treasures laid up in secret chambers are no mere rhetorical ornament. Those obtained from Crœsus are in point (Cyrop. vii. 2. 11); next, those which he was to find in Babylon (Jer. l. 37, li. 13). In fact, according to Plin. *Hist. Nat.* xxxiii. 2, the Persians became fabulously rich through these conquests. The sum there stated has been put down at £126,224,000 sterling.—*Who called thee by name*, to be understood of personal calling, as in xliii. 1. Ver. 4. The personal naming and calling to the service of the true God took place at a time when Cyrus, as a heathen, yet knew nothing of Him. The prophet, now speaking, is to be regarded as the organ of this divine naming, which contains the call of Cyrus. כנה (as in xliv. 5) refers to titles of honour, like "my shepherd," "my anointed."—The expositors who ascribe the book to Isaiah refer the divine "calling by name" to the mention of the name Cyrus in the present prophecy, and the ולא ידעתני to the time before Cyrus came into the world. But the case is plainly different from that in Jer. i. 5, where quite other expressions are used. The above explanation is also more unforced than a miraculous looking back of Isaiah from the future to his own time, which would follow on the other explanation. Ver. 5. At the time when God was already fitting him to begin his life-course, Cyrus knew nothing of Him. Ver. 6. וממערבה, with suffix instead of ה, as in xxiii. 17 f.

I am Yahveh, and there is none else, 7. who formed light and created darkness, who makes weal and produces woe: I, Yahveh, am he who has created all this.

8. Drip, ye heavens, from above, that the clouds may trickle with kindness; let the earth open, that salvation may bud, and let it cause righteousness to spring forth together: I, Yahveh, have created it.

9. Woe to him that strives with his Maker, a potsherd with potsherds of earth! Shall then the clay say to him that moulds it: "What makest thou?" or thy work: "He has no hands"? 10. Woe to him who says to a father: "Why didst thou beget?" and to a woman: "For what didst thou travail?" 11. Thus says Yahveh, the Holy One of Israel, and he that formed him: Ask me as to things to come, commit to me my sons and the work of my hands! 12. I have made the earth, and created the men upon it. I—my hands—have stretched out the heavens, and I have marshalled all their host. 13. I have stirred him up in

Ver. 7 clearly makes reference to the defect in knowledge of God, characterizing the Persians especially, and so Cyrus, deriving as they did, in keeping with the dualism of their religion, light and darkness, good and evil, from different opposed deities; whereas the true God has made one as well as the other, and is the author as much of propitious as of adverse destiny. Ver. 8. Cf. on xliv. 3. צדק, as in xli. 2. On the other hand, in צדקה, right conduct in man is meant, such as is a fruit of the rain of grace.—יפרו, difficult as plural; ישע is scarcely meant in collective sense (salvation puts forth many blossoms), but ישע and צדקה must be coupled; but then the author has given the latter a special verb (Del.).—פרה, cf. xi. 1. Ver. 9. The *potter*, forming the clay at pleasure, is also used elsewhere as an image of God's sovereign rule; cf. Jer. xviii., and after the present passage, Rom. ix. 20 f.—Will *thy work*, O man, say of thee: He has no hands? How, then, can man himself, who is entirely God's work, deny him wisdom and strength? Ver. 10. Verily this is as if one should quarrel with his parents for bringing him as he is into the world. תחילין, with ן paragogic, Ges. § 47. a. 5. Ver. 11. Respecting the future, therefore, let any one ask none but the Lord, and commit to Him with confidence the fate of His people, the work of His hands, cf. xl. 27. Ver. 12. Marshalled their host (= the stars); cf. xl. 26. Ver. 13 refers obviously to Cyrus,

kindness, and I make level all his ways: he will build my city, and let my captives go free not for price and not for a gift, says Yahveh of hosts. 14. Thus says Yahveh: The earning of Egypt and the gain of Cush and the Sabæans, men of stature, shall pass over to thee, and become thine; they shall walk behind thee, going in chains; and they shall cast themselves down to thee, they shall pray to thee: "Only in thee is God, and there is none else, no God at all!" 15. Verily thou art a mysterious God, O God of Israel, Deliverer! 16. They are all put to shame, yea, confounded: together they walk in disgrace, the makers of idols. 17. Israel is saved by Yahveh with eternal salvation; you shall not be put to shame, nor confounded unto eternal times.

18. For thus says Yahveh, the creator of heaven—he is God—the former of the earth, who made it—he arranged it, created it that it should be no longer barren, prepared it for habitation: I am Yahveh, and there is none beside. 19. Not in secret have I spoken, in a place of the dark land; I have not said to the seed of Jacob: Seek me in the wilderness. I Yahveh speak right, I make known honest things. 20. Gather

the hero of the day. Ver. 14. The address applies here to the community of Israel, hence feminine. This also will acquire rich spoil and many captives; the latter, of course, to be understood figuratively. *Egypt, Cush, Seba*, according to xliii. 3, falling to the Persian as compensation for Judah, will also fall to the Church of Yahveh. — The Sabæans, people of lofty stature, cf. xviii. 2, 7.—אֵלַיִךְ, as in 1 Kings viii. 30 ff., expresses the direction of the worship addressed to the Church, but really given to the God dwelling in it. Ver. 15 no longer forms part of the language of the people. A God who hides Himself, whose wondrously complicated ways elude man's insight and oversight, who dispenses blessing and deliverance in undreamt-of ways. Ver. 16. צִיר, from יָצַר=צוּר. Ver. 18. אֲשֶׁר הוּא=הוּא.— לֹא תֹהוּ, no longer for a Thohu. It was Thohu before the act of creation. Ver. 19. Allusion to the heathen oracles, which were often given in obscure caves and the like, stood in connection with Hades (land of darkness, Job x. 21, necromancy), and were otherwise veiled in doubtful obscurity, which easily deceives, as the Delphic oracle deceived Crœsus at the outset of his war against Cyrus. צֶדֶק here = right, on which one trusts; מֵישָׁרִים, straight, unambiguous, which cannot be misunderstood. Cf. also John xviii. 20. Ver. 20. This oft-repeated summons

ye and come near, draw nigh together, ye escaped ones of the heathen: they are without understanding, who drag along the wood of their graven image, and who pray to a god that saves not. 21. Declare ye and publish, yea, let them take counsel with one another: Who has announced these things before, made them known long ago? Is it not I, Yahveh? and there is no God beside me; a just God, and one giving salvation, there is none apart from me! 22. Turn unto me and be ye saved, all ye ends of the earth; for I am God, and there is none else. 23. By myself I have sworn, from my mouth right things have issued forth, a word that shall not be frustrated: that to me every knee shall bow, to me every tongue swear. 24. Only in Yahveh, shall it be said in respect of me, is abundant righteousness and power: to him shall they come; and all that are incensed against him shall be put to shame. 25. In Yahveh shall all who are of Israel's seed be justified, and shall glory.

applies here only to those escaped from the doom of the nations, who are regarded as more receptive to God's revelation. Ver. 22: God's call of grace and salvation to all nations. Ver. 23. God swears by Himself, since there is none greater, pledging Himself for the truth of His word, as in xlix. 18, חי אני.—Del. construes: "Gone forth from a mouth of righteousness is a word, and shall not be frustrated." The word meant is the one introduced by כי. —To תשבע we must supply לי from the foregoing, see on xix. 18. Ver. 24. צדקות, manifestations of divine righteousness, by which, according to ver. 25, men are justified; so manifestations of the grace justifying man, cf. Rom. iii. 21 f. Ver. 25. They shall be just, stand justified, cf. Jer. xxiii. 6, xxxiii. 16.—*The whole seed of Israel*, including the believers incorporated with the holy nation, xliv. 4, 5.

Exposition.

Contents of ch. xliv. 24–xlv. The Mission of Cyrus: 1. The Execution of the Divine Plan, xliv. 24–28. 2. God's Choice of Cyrus, xlv. 1–7. 3. The Happy End, ver. 8. 4. The Lord's wise, loving Purpose respecting His people, vv. 9–17. 5. Respecting the whole world, vv. 18–25.

The comprehensive plan which God has in view in raising the Persian king to be universal monarch is here explained more fully. According to xliv. 24–28, the Almighty by this

means will fulfil the prophecies spoken long before, which refer to the restoration of Jerusalem and its temple, to be brought about through the triumph of the Persians and the fall of Babylon, as stated already, xli. 26 ff., xliii. 8 ff. His instrument in doing this is to be Cyrus, whom the Lord has designed to be Chief Shepherd (see on xliv. 28, xlv. 4). He is personally contemplated in xlv. 1 ff. The unexampled success which this king has and yet will have by God's grace, is due to the fact that none else than Yahveh, whom he himself as yet knows not (cf. on ver. 7), has chosen him to be the organ of Israel's redemption.—The happy state after the redemption has taken taken place, forming the divine aim, is depicted in ver. 8 in few, gracious, and pregnant words as a harmony between heaven and earth, which will be a new creation of God's grace. Cf. Hos. ii. 21–25 (Isa. xliv. 3).

XLV. 9 ff. If God then has such glorious things in reserve, how perverse to strive against His leadings, which men understand not! (cf. ver. 15). This sharp reproof plainly applies not so much to the heathen as to the Jews, who as it seems were discontented with the events leading up to their deliverance, and could not or would not acquiesce in God's way of release (cf. xl. 27), despising the only source from which they could obtain light on the future course of the world's history (ver. 11). They overlooked the fact that that great conqueror was really fighting God's battle, and therefore accomplished such wonders (ver. 13). And yet such rich gain and infinite honour were to accrue from these divine leadings to their nation as the people of the true God! (vv. 14–17). For as God by such control of destiny proves Himself the sole Lord of universal history (vv. 18–25), carrying into effect in this way His own clearly announced and widely known declarations, so also the whole heathen world cannot refuse Him its homage, but will at last come to see that with this God alone truth and strength are to be found. Therefore it will finally be ashamed of its idols, and seek its righteousness in Yahveh. Thus even in regard to the heathen world God's government issues in a purpose of love. But Israel, cleansed and enlarged, will be justified, thanks to its God, and will boast itself in Him.

7. *Overthrow of the Idols,* ch. xlvi.

XLVI. 1. Bel is bowed down, Nebo crouches; your statues fall to the beast and the cattle: they with whom you dragged yourselves along are packed up as a load for weary baggage-beasts. 2. They are bowed and broken down altogether; they have no power to rescue the load, and they themselves wander into captivity. 3. Listen to me, O house of Jacob, and what is yet left of the house of Israel, ye who have been borne up from the womb, who have been carried from your mother's lap: 4. and to old age I am the same; and unto grey hairs I

Chapter XLVI.

Ver. 1. כרע, to fall on the knees, like the rare קרס, properly, to crouch; of the humbling of the proud statues, whose loftiness the enemy suddenly levelled with the ground. It was the gods of Babylon to whom this happened: *Bel* (cf. Heb. בַּעַל) is the Assyrio-Babylonian Bîl. The name is not here used in a general sense, but of the Babylonian chief god, who bears the name Merodach (Jupiter) in the planetary system. Many royal names are combined with it, like Belshazzar, Schrader, i. 163. The second chief deity of the Babylonians is *Nebo,* Assyrio-Babyl. Nabu, probably related to נָבִיא, as the revealing god, corresponding to Mercury; he is called "son of Merodach." The names of the greatest Babylonian dynasty are combined with it, like Nabupolassar, Nebuchadnezzar, etc. Nebo's temple stood at Borsippa, that of Bel Merodach at Babylon. Cf. Schrader.—Their images *become the portion of beast and cattle,* intentionally ambiguous brevity intimating the infamy of the fate, more fully explained in the next: *those whom you carried,* with which you laded yourselves in processions (xlv. 20), as if you wished yourselves to be beasts of burden, are in fact packed up as common baggage on *the weary,* namely, baggage cattle. The gods of conquered peoples and captured cities were also carried away as spoil (Jer. xlviii. 7, xlix. 3), since such images were of high value. The costly idol of the Bel-temple at Babylon is described by Herod. i. 183: it was of gold, and 12 ells high, was spared by Cyrus and Darius Hystaspes, and carried away by Xerxes. Ver. 2. The gods were unable to deliver the baggage, *i.e.* their own images, and so they themselves go into captivity, having no existence independent of the images. Ver. 3. *Israel* seems as often the more comprehensive name, *Jacob* = Judah. Whereas the heathen *burden* themselves with their gods, God *burdened* Himself with His people; cf. lxiii. 9. Ver. 4. אני הוא,

will carry you; I have done so, and I will bear; I will carry and deliver. 5. To whom will you liken me, that you may equal us? and to whom compare me, that we may be like? 6. They who pour gold from the purse, and weigh silver in the balance, hire a smelter to make a god of it, whom they worship, yea, before whom they fall down! 7. They lift him on the shoulder, drag him along, and put him down in his place; then he will stand, he will not move from his place. Though one cry to him, he hears not; he will not deliver him from his trouble. 8. Consider this, and make up your mind; lay it to heart, ye rebellious ones! 9. Remember the things which were before, from of old, that I am God, and there is none else; the Godhead, and there is none to be compared to me; 10. who made known the issue from the beginning, and in the foretime what had not yet taken place; who say: My purpose shall come to pass, and I will carry out all my pleasure; 11. who called an eagle from the sun-rising, from a far land the man of my purpose. When I have said it, I will cause it to happen; when I have prepared it, I will carry it out. 12. Hearken to me, ye stout-hearted, who are far from righteous-

see on xli. 4. That the people themselves are now grey-headed (Hitzig), is too frivolous a thought. Rather God will bear Israel until it shall be grey (cf. xl. 31). Ver. 5. Cf. xl. 18. If the images have not saved the heathen, Israel should learn that they are utterly useless and unworthy of the true God. Ver. 6. *They who pour*, angry exclamation = that they should pour! —קנה must here be a kind of scales, properly, perhaps scale-beam. Ver. 7. When the idol is ready, it must first be dragged to its place; then certainly it stirs not away of itself. Ver. 8. Appended monition, as in xliv. 21.—*Be of firm mind* (so Targ., Rashi), instead of vacillating longer between true and false worship (cf. 1 Kings xviii. 21). The stem is אָשַׁשׁ. Others derive it from אִישׁ: act like men (Kimchi). Ver. 9. The *former things*, God's great deeds. Ver. 10. Cf. the former parallels, xli. 26 ff., etc. Ver. 11. From the sun-rising, see on xli. 2.—*Eagle*, properly, bird of prey, an apt figure for an invader, even apart from the fact that Cyrus carried an eagle as an ensign, like the Romans afterwards (Xen. *Cyrop.* vii. 1. 4). —*Man of his* (Kethib; on the other hand, Keri, *of my*) *purpose* = who will carry out his purpose, xliv. 28. Ver. 12. Ye *stout-hearted*, properly, strong-minded, who, trusting in their own

ness: 13. I have brought near my righteousness; it is not far off, and my salvation will not tarry: and I dispense salvation in Zion, my mark of honour to Israel.

strength, despise God's gracious word. Cf. the bad sense of "free-thinkers." Ver. 13. Cf. on li. 5.

EXPOSITION.

Contents of ch. xlvi. Overthrow of the Idols: 1. The Gods of Babylon fall, ver. 1 f. 2. Applications, *a.* to all Israel, vv. 3–7; *b.* to the Rebellious, vv. 8–11; *c.* to the Self-righteous, ver. 12 f.

Having already often demonstrated the futility of idols from their unrealness, powerlessness, and especially their unworthy origin, the prophet now sees the hour somewhat more advanced—their end has already come. The highest majesties of Babylon, Bel and Nebo, have become the prey of the foe, and are packed up on baggage-cattle as dead lumber. The seer seizes the occasion to speak home to the conscience of Israel, and to remind it of the God of tenderest love and unchangeable faithfulness, the opposite of those futile beings. To the heathen world their idols are only a heavy, useless burden; the true God, on the contrary, carries His people, and lets them be a burden to Him. He bears them from childhood to extreme age, thus showing them more than father's and mother's love. In vv. 5–7 again, as in xl. 18–20, xli. 6 f., xliv. 9 ff., the vanity of image-worship is exposed; if the prophet here also lingers on the origin of the images adored, it is because nothing so effectually strips them of their artificial nimbus as the thought of their origin.—In ver. 8 those are specially addressed who have not kept themselves pure from the errors and pollutions of heathenism; they shall at last gain clear insight into the worthlessness of those powers, and so arrive at a stedfast faithful mind towards God, who has given them such irrefutable proofs of His infinite power. Cf. with vv. 8–11 the parallel passages, xli. 26 ff., xliii. 8 ff., xliv. 7, xlv. 21.—Another class is pointed at in ver. 12 f.: the "stout-hearted," *i.e.* those who, full of self-sufficiency, think to find strength and righteousness in themselves, and therefore fail to meet the gracious promise with a receptive mind. Such are "far from righteousness," *i.e.* from

the divine favour. Let them hear, that the Lord will bring such righteousness near to them (xlv. 24 f.). Our prophet, who has looked so deep into justification by the revealing of God's grace, has not overlooked the danger lurking in this truth of human self-righteousness and self-sufficiency, which easily excludes from salvation. Because the Jews fancied themselves strong and righteous, when the divine salvation and righteousness, spoken of in ver. 13, came to them, they obtained no part therein, Rom. x. 3.

8. *The Fall of Proud Babylon*, ch. xlvii.

XLVII. 1. Come down, and sit in the dust, thou virgin daughter of Babylon! Sit down on the ground without throne, thou daughter of the Chaldæans! For thou shalt no longer be called delicate and luxurious. 2. Take the mill and grind meal! Take off thy veil! Remove the train! Uncover the leg! Wade through rivers! 3. Let thy nakedness be made bare, yea, thy shame be seen! I will take vengeance,

Chapter XLVII.

Ver. 1. *Virgin daughter of Babylon*, to be construed as apposition—the construction, like *Virgin daughter of Zion*, xxxvii. 22, see on i. 8.—*Daughter of the Chaldæans*, synonym for daughter of Babylon, not with Gesen., and, according to most writers, to be referred, after Jer. xlvi. 11 (daughter of Egypt), to the whole land.—תּוֹסִיפִי, here and ver. 5, marked as *milra* on account of the rhythm or the following ׳.—The *delicate* and *luxurious* one, cf. Deut. xxviii. 56. There is reference both to luxury and the culture of sensuality in life and worship (Mylitta-worship and the like). Hitherto she had been proverbial for her luxurious living; now she is to be a slave, and do coarse work. Ver. 2. The *grinding*, at which the women sat on the ground, turning the millstone, was and is very laborious work. —Whereas women of position only go out veiled, in the case of a slave this excessive delicacy of manner, of course, ceases. In the same way she cannot carry a long train, but in going about her work must tuck up her dress and expose herself to a degree which was thought unseemly.—*Wade through rivers.* In applying the figure there is an allusion to the departure of the captive inhabitants. Similarly ver. 3 refers to the wretchedness and shame coming to light when the tinsel is stripped from such a city.—פגע, to stumble on one, encounter him, mostly in hostile sense; but here to meet in a friendly way, to succour

and spare no one. 4. Our Redeemer, Yahveh Sabaoth is his name, the Holy One of Israel! 5. Sit down in silence, and retire into darkness, daughter of the Chaldæans! For thou shalt no longer be called mistress of kingdoms. 6. I was wroth with my people; I profaned mine inheritance, and gave them up into thy hand: thou hast shown them no mercy; on the old man even thou hast made thy yoke a heavy burden. 7. And thou saidst: I shall be empress for ever: meanwhile thou layedst not this to heart, thou wast not mindful of the issue. 8. And now hear this, thou wanton one, who sittest securely, who says in her heart: "I am, and none beside! I shall never sit as widow, and never know childlessness:" 9. so these two things shall come on thee suddenly in one day, childlessness and widowhood: in full measure shall they come upon thee despite all the multitude of thy enchantments, despite the strong power of thy spells. 10. Thou trustedst forsooth in thy evil ways; thou saidst: "No one sees me"—thy wisdom and thy cunning, these led thee astray, that thou saidst

one, spare him; cf. lxiv. 4, lix. 16. Ver. 5 in form like ver. 1. She who had been so boastful is to sit mouse-fashion in darkness, and so in inglorious solitude; still the notion of captivity is also present. Ver. 6. Here also by the old man we do not understand the people (cf. xlvi. 4); it is an example of cruelty, as in Lam. iv. 16, v. 12: the weak and old were not spared by the tyrants. Ver. 7. עַד, not: until that = so that, but: meanwhile.—*To remember the issue = respicere finem.* Ver. 8. עֲדִינָה (cf. עֶדֶן), voluptuous, spoilt, pampered, cf. ver. 1.—וְאֶפְסִי (after Zeph. ii. 15), here and ver. 10, plainly with suff. 1 sing., therefore properly = my non-being further, *i.e.* like me is nothing else.—*Orphanhood, orbitas, i.e.* here childlessness. The image of the proud queen is thus kept up: she becomes a widow by the princes who consort with her falling or leaving her helpless: she becomes a childless mother by her people perishing or going into captivity. Ver. 9. With (= despite) the multitude of thy enchantments (of which indeed Babylon had no lack) and the great power of thy spells.—חֶבֶר, properly, that which binds, hence that which bans.—מְאֹד, adverbial, an adjective lying in עַצְמַת. Ver. 10. שִׁוֹבָב, Polel of שׁוּב, to turn aside, lead astray, bewitch. Babylon was famed of old for its wisdom, especially its astrology and magic, cf. ver. 13. Because it is the proper home of this science, the astrologers, etc., are directly called כַּשְׂדִּים in the Book of Daniel; just so Chaldæi in

in thy heart: "I am, and none beside!" 11. And there comes upon thee misfortune, which thou canst not charm away; and there bursts upon thee mischief, which thou hast no power to remedy; and there comes upon thee suddenly destruction, when thou art not aware of it. 12. Make play indeed with thy spells, and with the abundance of thy enchantments, with which thou hast wearied thyself from thy youth; perhaps thou canst accomplish something, perhaps put some one in terror! 13. Thou hast tired thyself with the multitude of thy plans. Let them appear and help thee who mark off the heavens with compass, who peer into the stars, who announce at the months what will befall thee. 14. Behold, they are like stubble, when the fire consumes them; they shall not deliver their life from the power of the flame, since it is no common heat for meals, no fire to sit down before. 15. So farest thou with those for whom thou hast wearied thyself—with thy traffickers—from thy youth; they wander every one to his quarter, none comes to thy help.

the classics. Ver. 11. שחרה, infin. Piel of שׁחר, *incantare;* cf. Arabic *sachara* I. and II. Gesenius and others less aptly derive it from שַׁחַר, morning-dawn, which would mean: its (the visitation's) dawn or even its end (morning-dawn after the night of suffering). The parallelism is decisive for the first explanation. —כְּפֶר, here to turn away by expiatory means. — הוֹת = הָוָה, mischief, properly gaping throat. Ver. 12. Ironically: Use by all means the arts on which thou hast spent so much time and trouble; perhaps they will do some good.—הועיל, *proficere*, as in xlviii. 17. Ver. 13. נלאית is meant like יגעת, ver. 12. Thou hast worn thyself out with consultings; now show what has come of them!—In *counsels* (suff. plur. on fem. sing.) astrological instructions are to be understood. —הֹבְרֵי, Keri, to be preferred to the (with relatival force) Kethîb הֹבְרוּ, from חָבַר, *secuit*, who cut up the heaven, *i.e.* draw lines therein, in order to mark off certain fields for astrological purposes.—In מאשר the מן is partitive. *Who announce at the months*, etc., applies to the astrological calendars, which by certain indications predicted the events to be looked for, and also contained counsels on the favourable time for different undertakings. Cf. Lenormant, *Magie der Chald.* p. 461. Ver. 14. *Fire of their meal, i.e.* at which they could comfortably prepare their meal. Ver. 15*a* is not to be referred to different persons than 15*b*.—

So shall they be to thee, about whom thou hast taken trouble = so they leave thee in difficulty who . . .—סחריך comes as explanation between the verb and the definition of time belonging to it. The many strangers, whom a trading city always draws, all forsake it at such a time; cf. xiii. 14. So is the world betrayed by its egoistic friends, who fawn in good days and vanish in bad ones.

EXPOSITION.

Contents of ch. xlvii. Fall of Proud Babylon: *a.* Her Humiliation, vv. 1–5; *b.* Her Misdoing, ver. 6 f.; *c.* Her Arrogance and inevitable Fate, vv. 8–15.

If the last discourse announced the overthrow of the gods of Babylon, here the fall of the capital itself follows. The humiliation awaiting world-ruling Babylon is set forth in a favourite metaphor by a description of a proud luxurious queen forced to descend from her throne and perform menial service. The divine appeals, vv. 1 and 5, smite her like a flash out of a clear sky; whereas in ver. 4 we hear parenthetically the jubilant song of the Church which experiences deliverance at the Lord's hand. By her ruthless cruelty to this people, which God delivered to her for chastisement (cf. Zech. i. 15), Babylon incurs such retribution (ver. 6), as well as by her pride. This barbaric city, delicate and yet cruel, refined to excess and yet coarse, dreamt she could never fail, she would reign for ever, instead of remembering that vicissitude of the divine dealings to which even she owed her glory. Now her misfortune comes on apace (conquest, captivity, desolation). Let her try what protection her magic arts, astrology and divination, in which she has trusted and lost her time, can supply!

9. *Summarizing Admonition to the Impenitent,* ch. xlviii.

XLVIII. 1. Hear this, O house of Jacob, who are called by the name of Israel, and have come forth from the waters of Judah; who swear by the name of Yahveh, and celebrate

CHAPTER XLVIII.

Ver. 1. Out of the *waters of Judah.* Human descent is here presented under the image of a brook branching into many channels. *Swearing* by Yahveh and *praising* His image are a

the God of Israel, not in truthfulness and righteousness. 2. For they name themselves after the holy city; and they appeal to the God of Israel, who is called Yahveh of hosts; 3. The former things I made known long ago; and from my mouth they went forth, and I caused them to be heard; suddenly I wrought so that they came to pass, 4. because I knew that thou art obstinate, and thy neck an iron sinew, and thy brow brazen. 5. So I made it known to thee long ago; before it came to pass I told thee of it, lest thou shouldst say: "My handiwork accomplished it, and my graven image and my molten image commanded it." 6. Thou hast heard: now behold it all! And you, should you not declare? This time I told thee new things, and things kept secret which you knew not. 7. Now it is created, and not aforetime; and before to-day thou heardst nothing of it, lest thou shouldst say: I knew it well. 8. Neither didst thou hear it, nor know it, nor before did thy ear open to it; for I knew that thou art faithless, and wast called rebellious from the womb. 9. For my name's sake I calm my wrath, and for my praise' sake I restrain myself for thy good, that I root thee not out. 10. Behold, I have refined thee, yet not as silver; I have tested thee in the furnace of affliction. 11. For my own

confession of Him. This, however, is not sincere, as little as the appeal to civil law in Jerusalem, ver. 2, to which character does not correspond. Ver. 3. Cf. xlvi. 9 f. and the passages there referred to. Ver. 4. The people had often since Moses' days (Ex. xxxii. 9) been accused of "stiff-neckedness," intractable self-will. The figure is taken from a bullock stiffening its neck and refusing the yoke; and this is heightened by another figure: an *iron* sinew, etc. The brow brazen, *i.e.* so insolent as to be incapable of shame; cf. Ezek. iii. 7. Ver. 5. עצב, properly, labour, trouble; here, what is painfully laboured =idol-image.—עשם, brought about the events. Ver. 6. And *you*, ought you not to make it known? They are His witnesses, according to xliii. 10.—נצרות, what was guarded, kept secret, concealed. Ver. 7. Before the day=before to-day. Ver. 8. פּתח, intransitive Piel, as in lx. 11. Ver. 9. חטם (here only), to hold back, restrain, with *dat. comm.*, to check oneself for some one's good. Ver. 10. בכסף, in the capacity or manner of silver. It was no common, but a higher smelting, and yet one whose aim was purifying. The fire of affliction, therefore, was not a consuming one, such as fell on Babylon, xlvii. 14. Ver. 11. יחל,

sake, for my own sake I will carry it out,—for how it was profaned!—and my honour I give not to another.

12. Hearken to me, O Jacob, and thou Israel, my called one: I am he, I the First, and I also the Last. 13. My hand also founded the earth, and my right hand spread out the heavens; when I called to them, they stood up together. 14. Gather yourselves together and hear: Who among you announced this: One that loves Yahveh will carry out his desire on Babylon, and his arm (shall be) on the Chaldæans. 15. I, I have spoken, have also called him, have bidden him come; so that he accomplishes his way prosperously.—16. Draw ye near to me, hear this; not in secret have I spoken from the beginning; from the time when it came to pass, I am there: and now the Lord Yahveh has sent me with his Spirit. 17. Thus says Yahveh, thy Redeemer, the Holy One of Israel:

imperf. Niph. of חלל; supply שְׁמִי. God will re-establish the glory of His name by restoring His people. Ver. 12. See on xli. 4. Ver. 14. Cf. xlv. 20 f., etc. In ver. 16 God's ambassador speaks according to 16*d*, which words are not to be put in the mouth of a different person than 16*a–c* (so Hitzig, Keil, Nägelsbach; differently Gesen. Ewald, Delitzsch, Cheyne). But who is this ambassador? According to most, the prophet, who is then supposed to say that he foretold the issue of these events from the beginning (the victory of Cyrus) (Hitzig). But the majestic שם אני (Prov. viii. 27) would ill suit the prophet as an individual; 16*d* also would be without analogy in prophetic speech. The speaker is rather the same as in lxi. 1 ff., and not to be understood without a glance at xlix. 1 ff. It is the true Servant of Yahveh, the loyal Israel, as whose spokesman the prophet appears in xlix. 1 ff., in such a way indeed that his personal prophetic calling is seen by him in the light of this ideal picture. Thus he can say, in the name of that faithful Servant, like God Himself (xlv. 19): *from the beginning I have not spoken in secret;* for what the prophets said the Servant uttered. From the time that it (the fulfilment) was, I was there. Those great events did not occur without the Servant of God, who was a motive to God to bring them to pass, and an organ for explaining them. And now God has sent him in person endowed with His Spirit (וְרוּחוֹ, accus., cf. xlii. 1, lxi. 1). Consequently, now begins the mission of the Servant, described in xlii. 1 ff., having at first the national Servant for its subject, who needs prophetic instruction and

I, Yahveh, thy God, am he who instructs thee that it may be well with thee, who leads thee in the way that thou shouldst go. 18. If thou wouldest hearken to my commands, thy prosperity would be like the river, and thy righteousness like the waves of the sea; 19. then thy seed shall be like the sand, and the offspring of thy body like its grains; his name shall not be rooted out nor effaced from my sight.—20. Go ye forth from Babylon, flee from the Chaldæans' land with jubilant cry! Announce ye, publish ye this, carry it to the end of the earth; say ye: "Yahveh has redeemed his servant Jacob. 21. And they thirsted not: he led them in the deserts: he made water trickle for them from the rock; and clave the rock, that the waters ran forth." 22. There is no peace, says Yahveh, for the godless.

guidance; cf. ver. 17 ff. Ver. 17. הועיל, to yield profit, then to have profit, as in xlvii. 12. Ver. 19. As to meaning, like xliv. 4.—מעות, after LXX, Jerome, Targ. Ewald, Del.: *grains*, the suffix applying to חול. On the other hand, Gesen. Keil, Nägels. make it = מעים, referring the suff. to ים: like the entrails of the sea = the offspring of the fruitful entrails of the sea, so like the sea's brood. Ver. 20. To the ends of the earth let them bear the message of their own redemption, which also includes ver. 21. Ver. 21 like xliii. 19 f. Ver. 22. *There is no peace*, like lvii. 20, cf. lxvi. 24, where the utter corruption is painted in positive terms.

Exposition.

Contents of ch. xlviii. Summarizing Exhortation to the Impenitent: 1. Appeal to them, ver. 1 f. 2. Twofold Proof of God's Power, vv. 3–11. 3. Repetition of this, vv. 12–16. 4. Concluding Exhortation, vv. 17–21.

In this last discourse of the first section, what has been said before is once more pressed home to the heart of those who have not been truly humbled by misfortune, nor brought to repentance by God's most manifest leadings, cf. xlvi. 12. These are addressed in ver. 1 f. as those who belong indeed outwardly to God's people and pride themselves upon it, but whose spirit is in utter contradiction to their outward confession of Yahveh. It was just this obstinacy which the

Lord sought to subdue by shaping His words and ways so wondrously that even the most reluctant should have been led to faith. As formerly a distinction is made in this respect between prophecies uttered long before (by which those of the present prophet cannot be meant, as has been inferred from xlviii. 16), which have just now been suddenly and surprisingly fulfilled, and those uttered now respecting new things which the Lord is now calling into life. By the fulfilment of the former the raising up of the Persian king to humble Babylon is to be understood; by the latter, the announcement through the present prophet of Israel's deliverance by Cyrus, its glorious redemption, etc. It is evident here that a divine pædagogy governs prophecy. Some things are foretold so early, that one may be obliged to confess it is God's word; other things so late that one may not ascribe such foreknowledge to one's own knowledge. — The stiffneckedness of the people just dwelt upon shows most clearly how much the redemption purposed by God is a pure work of grace (vv. 9–11).

In ver. 12 ff. the instructive position of things is once more as it were publicly certified. In ver. 16 the prophet, as representing the true Servant of God, assumes his function of witness, and points out to the nation, which has not yet known his mission, the way of peace, ver. 17 ff. He announces God's will: First, they are to obey God's commands, and so become partakers of the promise, ver. 18; then to march with confidence out of Babylon, in doing which they shall witness wonders of grace, as their fathers did who went out of Egypt (vv. 20, 21); and finally, they are to discharge their mission of testifying throughout the world the redemption that has come to them (ver. 20). But the severe rebuke running through the whole chapter finds in the word of final warning a sharp expression: No peace, no salvation for the godless! This is the result despite all God's provisions for the salvation of His people.

SECTION II.

THE SERVANT OF YAHVEH, CHS. XLIX.–LVII.

1. *Exaltation of God's Servant, and Blessedness of Zion,* ch. xlix.

1. Hearken to me, ye islands; and listen, ye distant peoples! Yahveh has called me from my mother's womb; from my mother's lap he mentioned my name. 2. And he made my mouth like a sharp sword; in the shadow of his hand he hid me, and made me a polished shaft; in his quiver he covered me. 3. And he said to me: Thou art my Servant, O Israel, in whom I will get myself honour. 4. But *I* said: I have wearied myself in vain, spent my strength for nothingness and vanity; nevertheless my right is with Yahveh, and my reward with my God. 5. And now says Yahveh, who formed me from my mother's womb to be a Servant to him, to bring Jacob back to him, and that Israel may be gathered to him—and I am honoured in Yahveh's eyes, and my God is become my strength—6. and said to me: It is too slight a thing that thou shouldst be my Servant, to raise up the tribes of Jacob, and to lead back the preserved of Israel; and so I have

CHAPTER XLIX.

Ver. 1. Ye islands, see on xl. 15.—God has designed the speaker in his individual capacity for his calling from his birth; this suggests a person (cf. xlii. 4; Jer. i. 5); while, of course, not absolutely excluding a collective, after xliv. 2, 24. Ver. 2. *My mouth;* cf. Heb. iv. 12, and Eupolis in Diod. Sic. xii. 40, respecting Pericles: καὶ μόνος τῶν ῥητόρων τὸ κέντρον ἐγκατέλειπε τοῖς ἀκροωμένοις. Ver. 3. Gesenius arbitrarily expunges ישראל. Ver. 4. אָכֵן passes from the affirmative to the adversative sense.—*My work,* as in xl. 10, the result or reward of my work. Ver. 5. שׁוּבב, differently from xlvii. 10, *in bonam partem,*—לֹא, of course, to be read for לוֹ. Ver. 6. Along with נקל (Niphal with *Sere,* Ges. § 67. a. 5; Eng. ed. § 66) מן is deprecatory.—נְצִירֵי, Kethib; נְצוּרֵי, Keri.—*Light* to the *heathen,* as in xlii. 6.—*To become my salvation.* God's Servant is not only the light, but also the salvation of the world (Del.

set thee to be the light of the heathen, to become my salvation to the end of the earth. 7. Thus says Yahveh, the Redeemer of Israel, his Holy One, to him whose soul is despicable, the abhorred of the people, a slave of the rulers: Kings shall behold and stand up, princes, and fall down for the sake of Yahveh, because he is unchangeable, for the sake of the Holy One of Israel, in that he chose thee. 8. Thus says Yahveh: In a time of acceptance I answer thee, and on a day of salvation I help thee: and I guard thee and make thee a covenant of the people, to raise up the land, to distribute desolate heritages: 9. to say to the captives: Go forth; to those who are in darkness: Come to the light! They shall feed on the ways, and find their pasture on all bare heights. 10. They shall not hunger or thirst, neither mirage nor sun shall smite them; for he that has compassion on them shall lead them and gently guide them to springs of water. 11. And I make all my mountains a way, and my high-roads shall be raised. 12. Behold, these come from far; and, behold, those from the north and from the west; and these from the land of Sinim. 13. Be glad, ye heavens; and exult, thou

Nägelsb.); differently, Ges. Hitz. Knob. Ew.: that my salvation may be. Ver. 7. Properly = *to the despicable of soul*, in whom not even the soul, the life, is valued.—*Abhorred*, properly, inspiring abhorrence, but passive in sense; hence joined with genit. subj., cf. lii. 14 f. Kings will see with astonishment the salvation brought by the Servant, and fall down in adoration, cf. xlv. 14. Ver. 8. *Covenant of the people*, see on xlii. 6. To raise up the land, *i.e.* to restore to order the land now lying desolate, and distribute it to the tribes like Moses, the covenant mediator, and Joshua, who carried out the testament of Moses. Ver. 9. The verse should close with הגלו (show yourselves, *i.e.* come to the light). 9*b* and ff. of course are not to be limited to the physical sense; yet the nation is to feed. Ver. 10. Cf. xli. 17.—שרב, see on xxxv. 7. Cf. xl. 11. Ver. 11. Cf. xl. 3 ff. My *high-roads* shall be *raised*; the best roads are the main roads artificially raised. Ver. 12. Alongside north and west, and the indefinite *from afar*, stands the land of *Sinim*, probably of the Chinese; see more fully in Gesen. *Thesaurus*, and a modified theory of V. von Strauss in Delitzsch. It is the most distant country of which the prophet has heard, whither therefore even exiles can be transported; whether this actually took place is indifferent. Ver. 13. Cf.

earth; and break out into songs, ye mountains: for Yahveh has sympathy with his people, and is grieved for his wretched ones.

14. But Zion says: "Yahveh has forsaken me, the Lord has forgotten me." 15. Should a woman forget her babe, that she should not have compassion on the son of her womb? Even these may forget, yet will I not forget thee! 16. Behold, I have graven thee on my hands; thy walls are constantly before me. 17. Thy children come quickly; thy overthrowers and thy spoilers shall depart from thee. 18. Lift up thy eyes round about and see; they all assemble, they come to thee! As I live, is Yahveh's oracle, thou shalt certainly put them all on like a jewel, and gird thyself with them like a bride. 19. For thy wastes, and thy deserts, and thy land that is overthrown,—yea, thou shalt be too narrow for the inhabitants, and they who swallow thee up shall remain far off. 20. Moreover, the children of thy bereavement shall say in thy ears: "The space is too narrow for me: make way for me, that I may be able to dwell!" 21. And thou shalt say in thy heart: Who has borne me these, when I was bereaved

xliv. 23. נחם with accus. is Piel, not Niphal. Ver. 16. I have *scratched*, graven thee on my hands, allusion to the custom of printing figures or symbolical signs on the hands or arms (Deut. vi. 8, xi. 18)—an expressive anthropomorphism! *Thy walls*, now lying down, again to be erected, are ever before me, therefore not forgotten by me, they are constantly present to me. Ver. 17. LXX, Jer. Targ. Luth. read בָּנַיִךְ, which would be very suitable here, but is not favoured by ver. 18. קִשַּׁר, Piel, to gird oneself with something; cf. the noun in iii. 20 (splendid girdle). The figure is intelligible when we remember that the city is thought of as a woman; then her youthful population may be regarded as an ornament.—*Like a bride*, general article, as usually in comparisons. Ver. 19. The construction breaks off: thy devastated land—for thou shalt be too narrow = thy wasted land shall again be so densely peopled, that thou, etc.—תצרי, masc. יָצַר, for יִצְרִי. Ver. 20. Either: the children of thy bereavement = those whom thou hast mourned as lost, or better: the children of thy bereavement, those born to thee in this state, will be so numerous, that they shall say.—נגשׁ, usually to move near, here to move generally, or even directly: to move away. Ver. 21 f. Elsewhere also the prophet is fond of painting the streaming together of Zion's children (lx. 4 ff., lxvi. 15 ff.), to

and barren, captive and cast off? And who has brought them up? behold, I was left all alone; where then were these? 22. Thus says the Lord Yahveh: Behold, I lift up my hand toward the heathen, and raise my banner toward the nations: and they shall bring thy sons in their bosom, and carry thy daughters on their shoulder. 23. And kings shall be thy attendants, and their princesses thy nurses; with their face to the earth they shall fall down before thee, and they shall lick the dust of thy feet; and thou shalt learn that I am Yahveh, since they who wait for me shall not be shamed. 24. Should the prey be taken away from the hero, and the captive righteous ones escape? 25. Yet thus says Yahveh: Verily the captives of the hero are taken away from him, and the prey of the terrible one escapes: and I will contend with them that contend with thee, and I will set free thy children; 26. and I cause thy oppressors to consume their own flesh; and they shall be drunk with their own blood, as with new wine. And all flesh shall know that I Yahveh am thy Saviour and thy Redeemer, the Strong One of Jacob.

whom all nations will render help. Ver. 22. Cf. xi. 12. All this takes place on a motion of God's hand and at a signal by Him. —חצן, arm, elbow, bosom. Ver. 24. A question of fear and doubt answered in ver. 25: Yea, so the Lord says. Ver. 26. I will make thy oppressors devour (part. Hiph. of יָנָה), *i.e.* incite them to consume themselves, even as God's great judgments were mostly executed on the Gentile world.—*All flesh*, as in xl. 5.—The *Strong One of Jacob*, as in i. 24.

Exposition.

Contents of ch. xlix.: The Exalting of God's Servant (vv. 1–13) and the Blessedness of Zion (vv. 14–26).

This first section of the second part plainly falls into two halves, the first of which contains a new revelation, in the same strain as ch. xlii., of the ideal "Servant of Yahveh," of his mission to Israel and the heathen, his abasement and rejection, through which he advances by God's assistance to recognition and greatness. Since his work consists chiefly in redeeming his captive people, this is followed up in the second

half of the chapter by a description of the joyous return of the people to their desolate mother-city, and of the kindness shown the city on the part of all nations.

Vv. 1–13. As Cyrus was divinely called and destined to high office from the first moment of his existence, so the *Servant of Yahveh*, who, in keeping with the dramatic character of these prophecies, enters on the scene and speaks without introduction, had a far higher and more beneficent calling. While he is a sharp weapon in the Lord's hand, he is also armed with more spiritual power. The word of his mouth is the world-conquering sword, the heart-piercing shaft, with which he will achieve great things in God's service among his own people and also among the most distant heathen. It is true the lowly abasement attributed to him in ch. xlii. is here still further enhanced: to human appearance his work is a failure; he has to bear great shame and endure violent treatment. But it is God's infallible purpose to use him for great things: as Covenant-mediator, he will re-establish the ruined nation of Israel in its own land according to its tribes—a second Moses and Joshua in one! Nor will the Lord be satisfied with this: to the heathen also His Servant will carry light and salvation, as already intimated in ch. xlii. But above all he is God's organ in bringing redemption to his own captive people, which is set forth as release from imprisonment and guidance through deserts now beautiful with verdure.

Who is this Servant of Yahveh? The present section helps in giving an answer to this question. It is undeniable here that he cannot be identical with the nation of Israel, since the latter, according to ver. 8 f., forms the object of his redeeming and restoring work. Just as impossible is it to identify the Servant speaking here with the prophet, who can as little lay claim to such a mission in xlix. 6 f. as in xlii. 1–4. A better course than this would be to understand the prophetic order, if there was one, and if it answered to the greatness of this description. But, on the one hand, such presuppositions are precarious; and, on the other, the present description is too individual for such a concrete body. The Servant is called Israel in ver. 3, because he realizes the idea and carries out the mission to which the nation that really

had this task does not correspond. He is the genuine Israel, an ideal figure far transcending anything existing, but a figure destined for most real existence, since God assigns to him in the future a positive mission of the greatest moment.—As regards the *fulfilment*, what was said on ch. xlii. applies. What is said in ch. xlix. also of the Servant of God has all been verified in Christ: His intimate relation to God, the world-subduing force of His word, His redeeming and saving work for Israel and the heathen, His toil and suffering, His shame, His outward defeat, and His recognition by kings and princes to the end of the world. Therefore the N. T. references to this section are quite in the right, Acts xiii. 47; 2 Cor. vi. 2; cf. Luke ii. 30–32.

Vv. 14–26. Already in vv. 8–13 the delineation of Yahveh's Servant merges into that of the return of the nation from captivity. In ver. 14 the gaze is directed to Zion, the hitherto desolate mother-city, which as yet has felt nothing of the glorious revolution in the state of things. The Lord has not forgotten her; she is dearer to Him than an infant to its mother; His purpose is to save her. How she will lift up her eyes in glad surprise when her children come from all sides, most carefully tended by the princes of the heathen, who approach Zion full of reverence! When the Lord wrests the plundered nation from the dreaded tyrant (Babylon), it will be clear to all eyes who He is. Here also, of course, the personified Zion is not a geographical but an ideal conception, a phrase for the mother-Church of Yahveh. For the rest, this exalting of Zion forms the antithesis to the humbling of Babylon (ch. xlvii.), which shall be robbed of her many children.

2. *Israel's Unreceptiveness and God's Servant*, ch. l.

L. 1. Thus says Yahveh: Where then is your mother's bill of divorce, with which I dismissed her? or who was it among my creditors to whom I sold you? Behold, through your

Chapter L.

Ver. 1. *Bill of divorce*, Deut. xxiv. 1, by which a man legally separates from his wife. This is denied by God, because He has not renounced His right in His people; just as little has

iniquities you are sold, and on account of your sins your mother was dismissed. 2. Wherefore did I come, and there was no one? did I call, and none answered? Is my arm indeed too short to deliver? or have I not strength enough to rescue? Behold, by my rebuke I lay the sea dry, turn the rivers into desert, so that their fishes stink, because there is no water therein, and they die of thirst. 3. I clothe the heavens in black, and make sackcloth their veil.

4. The Lord Yahveh has given me a disciples' tongue, that I may know how to raise up the downcast by words. He awakens morning by morning; awakens my ear to hear, after the manner of disciples. 5. The Lord Yahveh opened my ear, and I resisted not, I drew not back. 6. My back I offered to the smiters, and my cheeks to the pluckers: I hid not my countenance from insults and spitting. 7. And the Lord Yahveh helps me, therefore I shall not be insulted: on this account I made my countenance hard as flint, and know that I shall not be shamed. 8. He is near that justifies me; who

He from necessity pledged His people to His creditors. If they are sold and their mother dismissed, they have to blame themselves or their sins. God, however, offers a way of return. The mother here is the Church, the children are its individual members, as already in Hosea. On the application of divorce to the rejection of Israel, cf. already Jer. iii. 1 ff. Ver. 2. *Is my hand too short?* does not my might reach so far, according to the Oriental trope; *e.g.* Artaxerxes was surnamed Longimanus. The drying up of the waters refers to the judgment on Babylon, as in xliv. 27, cf. xlii. 15; in like manner ver. 3, with which cf. Joel ii. 31, etc. Ver. 4. למודים, disciples' tongue, properly, a tongue of the experienced, trained, which is taught to speak as the ear of disciples to attend.—עות, here only, to support, like Arabic *gâtha*. To refresh the weary by his word is his first task, cf. xlii. 3 f.—On the willing *hearing*, cf. Prov. xxv. 12 and the Johannine ἀκούειν, John iii. 32, viii. 26. Ver. 5. *I have not resisted*, as men commonly do when God gives a command distasteful to them, because it involves inconveniences. Ver. 6. He did not avoid the grossest abuse, because he knew that enduring it was part of his office. Ver. 7. Despite all abuse and ignominy, he has the confident sense of being free from real dishonour and shame; so he is insensible to what is done to him outwardly. Ver. 8. *Adversary*, properly, prosecutor, he with whom I am to go to law (cf. בוא במ',

will go to law with me—let us meet together! Who is my adversary—let him come near to me! 9. Behold, Yahveh the Lord will help me; who is he then that will make me a sinner? Behold, they all fall to pieces like a garment; the moth shall consume them. 10. Who among you is God-fearing and obedient to the voice of his Servant, who walks in deep darkness, and on whom no ray of light shines—he trusts in the name of Yahveh, and stays himself on his God? 11. Behold, you are all firebrands, and you gird yourselves with fiery darts—go into the flame of your fire, and you shall be burnt with your own fiery darts. From my hand this has befallen you; you shall lie down to torture.

Job ix. 32), or have a lawsuit. Cf. אִישׁ רִיב, xli. 11. Ver. 9. Such is the fate of the critics and slanderers of the world! Ver. 10. Expositors erroneously take יִבְטַח as beginning the apodosis. Rather the words from אֲשֶׁר to the end of the verse apply to the Servant. The answer to the question is: No one. Only thus is the general judgment of ver. 11 intelligible. Ver. 11. Who gird themselves with firebrands, *i.e.* stick them in their girdle. Hitzig, Ewald, Knobel, Cheyne needlessly: מְאֵרֵי. God is the speaker. The fiery darts, which they have in readiness for His Servant, shall inflict the keenest anguish on themselves.

Exposition.

Contents of ch. l. Israel's Unreceptiveness and God's Servant: 1. Lack of faith, vv. 1–3. 2. God's outraged Servant, vv. 4–9. 3. The Despisers of God's Word, ver. 10 f.

This discourse, in distinction from the following one, is addressed to the unbelieving and unreceptive. Why do they not trust the promise? God has not renounced His right of possession in His people; only their sin has led to their rejection: thus the fault lies wholly in them (ver. 1). Why then does the good news of the faithful God find no hearing? Moreover, the Lord is certainly not without power to fulfil His word. Ver. 2, therefore, also contains reproaches, not respecting former neglects which led to the exile, but respecting the unbelief which they accord to the tidings of deliverance. The prophet gives expression to his painful surprise that the joyous tidings sounds and penetrates no farther. This is a

bad sign in regard to the reception of Yahveh's Servant on the part of His people.

In ver. 4 ff. this messenger of God's gracious revelation, who has to suffer heavily from unbelief, comes forward. He appears here as the ideal of a prophet; for he possesses the two fundamental qualifications of one, willingness to listen as often as God speaks, and willingness always to utter without demur whatever God commands. A third qualification follows of course: willingness to bear patiently in this ministry the reproach and abuse which always befall the preachers of divine truth, and God's perfect Servant in the highest degree. He does not seek to escape the grossest attacks and revilings, remembering that to bear them is part of his office, and that his glory, which is inward and comes from the Lord, is not injured by them. Thus is he whose heart is so sensitive to the need and suffering of men utterly insensible to the attacks rained upon himself. Cf. 1 Pet. ii. 19 ff. respecting the grace of suffering for God; and Matt. v. 11, with which ver. 39 ff. is also connected. But fearful retribution awaits those who, instead of listening to God's Servant, so malignantly attack him, ver. 10 f.

In respect to the "Servant of Yahveh" appearing here, the question chiefly arising is his relation to the prophet who composed this book. That he is identical with the latter, is here also scarcely conceivable, since the prophet would scarcely so celebrate his own virtues. On the other hand, it is clear that our prophet's calling is closely connected with that of the "Servant." Like the latter, he exercises the office of consolation, and, without doubt, suffered from the unbelief of his countrymen. Plainly he comforts himself in this ideal Servant of the Lord, whom he resembles in weakness, and whose way he prepares. He puts himself altogether into the shade behind Him in whose name he speaks; and this perhaps has something to do with the mystery of the book's anonymousness. He wishes men to hear, not him, but the voice of God's elect Servant, whose calling it is to redeem Israel. Here also the passion-history of the new covenant gives the literal fulfilment in the person of Him who was buffeted and spat upon, while confident of His righteousness before God.

3. *Comforting Encouragement to Believers*, ch. li. 1–16.

LI. 1. Hearken to me, ye that seek after righteousness, that long for Yahveh: Look to the rock from which you have been hewn, and to the hole of the fountain from which you have been digged. 2. Look to Abraham your father, and to Sarah that bare you: for I called him when one, and blessed him, and multiplied him.—3. For Yahveh will comfort Zion, comfort all her desolate places; and he makes her wilderness like Eden, and her desert like the garden of Yahveh; joy and gladness shall be found therein, singing, and sound of music.

4. Listen to me, my people; and my nation, give ear to me! For law shall go forth from me, and my rule I will establish for a light of the nations. 5. My righteousness is near; my salvation comes forth into the light, and my arms shall judge the nations; the isles wait for me, and they hope in my arm.

Chapter LI. 1–16.

Ver. 1. צדק, here a right relation between God and man, including righteousness on man's side, goodwill and grace on God's; in the latter respect, cf. xli. 2 and ver. 5 below. The persons addressed, who long for divine grace and justification through it, stand in opposition to those described in xlvi. 12, ch. xlviii. and ch. l.—On *seeking after* righteousness, cf. Prov. xv. 9; 1 Tim. vi. 11.—Abraham is compared to a *rock*, Sarah to the *hole of a fountain*, perhaps with an allusion to the fact that their marriage, from which so great a nation sprang, was long unfruitful. Cf. Abraham as a pattern of believing to the N. T. Church in the Galatian epistle.—כִּמְּנוּ is easily supplied to חצבתם, מְמִּנָּה to נקרתם. Ver. 3. נחם (prophetic perfect), a favourite word of the prophet (see xl. 1), signifying, as the passage shows, not merely the utterance of sympathy, but practical proofs of it.—*Eden*, Gen. ii. 8, the land in which the garden of God lay; here synonymous with the latter. Ver. 4. ארגיע, *requiescere faciam*, Rashi: אַנִיחַ.—See on xlii. 1, 4. God here attributes to Himself what, according to former passages, is done by His Servant, who is just the medium of God's action. Ver. 5. צדק, here synonymous with ישע (cf. on xli. 2), refers to the gracious revelation of the righteous God in the sense of xlv. 24 f., xlvi. 13. That it means more than kindness, favour, is shown by what follows: God's arms will take the reins of universal government; whereas the nations hitherto were at their own disposal, henceforth the righteous God will guide the govern-

6. Lift up your eyes to the heaven, and look upon the earth beneath. For the heavens shall vanish like smoke, and the earth be worn to pieces like a garment, and its inhabitants shall die like gnats; but my salvation shall endure for ever, and my righteousness be indestructible.

7. Hearken to me, ye that know righteousness, a people in whose hearts is my law! Be not afraid of the reproach of mortals, and be not dismayed at their revilings. 8. For the moth shall consume them like a garment, and the worm devour them like wool: but my righteousness shall endure for ever, and my salvation unto all generations.

9. Awake, awake, put on might, thou *Arm of Yahveh!* Awake, as in the days of the fore-time, among the generations of ancient times. Art thou not it that hewed the monster in pieces, that pierced through the dragon? 10. Art thou not it that dried up the sea, the waters of the great abyss; that made the depths of the sea a way, that the redeemed might pass over? 11. And verily "the redeemed of Yahveh shall return and come to Zion with shouting; and everlasting joy shall be upon their head. They shall obtain joy and gladness, and sorrow and sighing have fled away." 12. I, I am he that

ment (cf. ii. 4). That, on the other hand, this sway will be an expression of grace, the next clause shows: for me the isles wait, etc., cf. xlii. 4. Ver. 6. This happy state will endure for ever. This is set forth in a twofold climax: heaven's lofty dome and earth's firm foundation yield to the power of destruction; but Yahveh's salvation transcends this.—כֵּן, gnats, after Ex. viii. 12; so most expositors rightly. The figure is quite in keeping with our prophet, cf. xl. 22; on the other hand, the ancient versions give "just so," which is flat; Delitzsch, "just as this = nothing," which is artificial. Ver. 7. אנוש, genit. subj., the indignity which frail men inflict. Ver. 8. סָס, properly, runner (cf. *curculio*, wood-worm), a species of moth, cf. σής. Ver. 9. עורי, first, twice with tone on the last syllable, then on the first, for metrical reasons, as in Judg. v. 12, to mark the rise and fall of the tone (Ges. § 72. a. 3; Eng. ed. § 71). The prophet is speaking (not God), who cannot expect it until God's arm again does wonders as at the exodus from Egypt, which country is meant by the monster (as in xxx. 7) and crocodile or dragon. Cf. ver. 10, the reference to the march through the Red Sea. Ver. 11. Citation from xxxv. 10. Ver. 12. Who art

comforts you,—who then art thou, that thou art afraid of men who die, and of children of men that are given up like grass? 13. That thou hast forgotten Yahveh thy Creator, who stretched out the heavens, and founded the earth; and constantly tremblest all the day at the fury of the oppressor, according as his aim is to destroy? Where then is the fury of the oppressor? 14. The bent prisoner is quickly unloosed, and shall not die for the pit, and shall have no lack of bread. 15. But I am Yahveh thy God, who stirs up the sea, that its waves roar: whose name is Yahveh of hosts. 16. And I will put my words in thy mouth, and hide thee in the shadow of my hand, that I may plant the heavens and found the earth, and say to Zion: Thou art my people!

thou . . . expresses surprise at the little faith.—Who is *given up like grass, i.e.* to destruction, xl. 6 ff. The address applies to the afflicted Church of the present, which ought already to be of good cheer in reference to the future. Ver. 13. פחד, again an intransitive Piel.—כאשר, properly, according as he aims. . . . —Where is the fury, etc. Before the seer's enlightened gaze the dangerous power of the foe has already vanished. Ver. 14. Properly, the bowed one (he that bows himself, the low prison or heavy fetters not allowing an erect position) hastens to be set free. For the prisoner, who seemed doomed to lifelong confinement and hunger, the hour of deliverance soon strikes. —He does not die for the grave, does not find a premature end under the pains and privations of imprisonment. Ver. 16. The Church (formerly feminine) is addressed. The all-powerful (ver. 15) God will put His word into her mouth, and guard her on this prophetic mission; cf. xlix. 2. She has to proclaim God's purpose, which is, that He (not she) plants the heavens, etc., *i.e.*, according to lxv. 17, creates a new heaven and a new earth.

Exposition.

Contents of li. 1–16. Comforting Encouragement to Believers: 1. Exhortation to those desiring Salvation to believe, vv. 1–6; 2. To the Experienced to Stedfastness, vv. 7–16.

If chs. xlviii. and l. had to do with those indifferent to God's revelation, the discourse turns now to the small receptive fragment of the Church in captivity, the kernel of Israel, first to those desiring salvation, concerned about God and

righteousness, ver. 1, and in ver. 7 to those who already possess knowledge and have learnt the way of salvation. The former above all need faith, of which Abraham and Sarah, the long solitary pair, from whom, according to God's promise, many generations sprang, gave an illustrious pattern. As God kept His word to them, He will now also not shame those trusting His promise. Those already proficient in knowledge (ver. 7) need patience and cheerfulness in affliction, since they have much to endure from the godless (vv. 7, 13). The one like the other are to take heart in presence of God's great redeeming acts about to appear, and of the imperishableness of the salvation He bestows, whereas hostile men pass away in a night.

This section also has an important bearing on the question about the Servant of Yahveh. It shows that an organic connection exists between the latter and Israel, *i.e.* here the loyal kernel of the nation, since in li. 16 (cf. lix. 21) the prophetic calling and divine protection, which in earlier passages (cf. especially xlix. 2) belong to the Servant, are ascribed to Israel. Further, it appears from ver. 7 ff., that not merely the prophet, but also his small, faithful Church, had much to endure from the ungodly. These experiences supplied the impulses leading him to describe the "Servant of Yahveh" as a perfect Sufferer. In his own suffering and that of his fellow-believers he saw the Lord's plan to achieve great things in the world by the patience of his Servant. Only this figure, floating before him in firmly drawn outlines, far transcends what existed in the Church.

4. *Joyous Call to Zion to Awake,* li. 17–lii. 12.

LI. 17. Wake thee up, wake thee up, arise, Jerusalem! who hast drunk at Yahveh's hand the cup of his fury; the goblet of

CHAPTER LI. 17–LII. 12.

Ver. 17. עור, Hithp., to wake oneself up, rouse oneself; cf. ver. 9 and lii. 1. As God's arm has long rested from great deeds such as ancient history relates, so Jerusalem has slept nearly seventy years, not a natural sleep, but stupefied with God's intoxicating cup,—a figure so common in the prophets, Obad. 16; Isa. xxix. 9 f.; and especially Jer. xxv. 15 ff.; Jerusalem is represented here as a woman sunk in stupor by the cup

reeling thou hast drunk up, hast drained. 18. She had none to lead her of all the sons she had borne; there was none to lay hold of her hand of all the sons she had brought up. 19. Two things have happened to thee: who could condole with thee? Overpowering and destruction, and hunger and the sword: how could I comfort thee? 20. Thy children were in a swoon, they lay at the corner of every street, like an antelope caught in a net: they were filled to the full with the fury of Yahveh, with the rebuking of thy God. 21. Therefore hear this, I pray thee, thou wretched and drunken one, but not with wine: 22. Thus says thy Lord, Yahveh, and thy God who pleads the cause of his people: Behold, I take away the cup of reeling from thy hand, the goblet of my wrath; thou shalt not be forced to drink it any more: 23. and I give it into the hand of thy tormentors, who said to thy soul: "Down with thee, that we may stride over:" so that thou wast forced to make thy back like the ground, and like the street for those running over.

LII. 1. Awake, awake! Put on thy might, O Zion!

of God's wrath, her children being unable to help her (ver. 18)—a striking picture of the city such as it was after the overthrow; it was not indeed destroyed, but apparently lifeless. Ver. 19. קרא = קרה, as in xli. 2.—Instead of two visitations, the prophet at once names four (cf. xlvii. 9), twice as many occurring to him. —*How should I*, properly *as who*, just as in ver. 12; hence the 1st person is not to be given up. Ver. 20 recalls the state in which Jerusalem found herself after hunger and the sword had done their work. They had all taken enough of that drink.—עלפו, properly, were covered over, wrapped round; so the Semite usually expresses entry into unconsciousness. Ver. 21. Drunk (constr. st.) with, not indeed with wine, cf. xxix. 9. Ver. 22. יריב עמו = יריב אֶת־רִיב ע׳.—The turn to drink comes now to the overweening conquerors, according to ver. 23.—*Behold, I have taken* = I take forthwith. . . . Ver. 23. מוניך interchanges with מוניך, xlix. 26.—23*b* alludes to the custom of Eastern conquerors literally putting their foot on the neck of the vanquished; it occurs Josh. x. 24, is often pictured on the Assyrian monuments, and is mentioned elsewhere (Ges. p. 152); here, of course, the idea is the more natural, as the humbled one is a city.

CHAPTER LII.

Ver. 1 f. Another contrast to xlvii. 1 ff. Ver. 2. *Arise, be*

Clothe thyself in thy splendid apparel, Jerusalem, thou holy city! For no uncircumcised or unclean one shall any more tread thee. 2. Shake thyself from the dust; arise, be seated, Jerusalem! Loose thyself from the fetters of thy neck, thou captive daughter of Zion! 3. For thus says Yahveh: You have been sold without price, and you shall not be redeemed for silver. 4. For thus says the Lord Yahveh: My people aforetime went down to Egypt to sojourn there; and Assyria oppressed it without right. 5. And now what have I to do here? is Yahveh's oracle. For my people was taken away without price: its rulers howl, is Yahveh's oracle; and continually the whole day must my name be blasphemed. 6. Therefore shall my people learn my name: therefore on the same day (shall they learn) that I am he who says: Here am I! 7. How comely on the mountains are the feet of the messenger of joy, who proclaims peace, who publishes good tidings, who proclaims salvation, who says to Zion: Thy God has become King! 8. Hark, thy watchers! They lift up their

seated = mount thy throne again; so also accents. We might, indeed, also translate, "captivity of Jerusalem," but it is not to be recommended.—התפתחי, Keri, deserves the preference. Ver. 3. Idea as in l. 1. It is entirely at the Lord's discretion to receive His people back to favour, as He also gave it up of His free will, not because He was under obligation to others, or had anything to gain. Ver. 4. Neither Egypt nor Assyria has any right to His people. It went down to Egypt voluntarily in the character of a guest. Assyria, too, oppresses it without right and reason. Ver. 5. *What have I here*, what obligation have I here?—*Its rulers* (cf. xlix. 7) or tyrants *howl*, thunder forth their arrogant commands; in the same way the name of the God of Israel is blasphemed by them (נאץ, Hithpoel, Ges. § 55. a. 1; Eng. ed. § 54, "must let itself be despised," Ges.); cf. xlviii. 11. Ver. 6. The verb must be supplied to the second לכן from the first sentence.—*Behold, here I am, i.e.* ready to fulfil my word and carry out my work. Ver. 7 alludes to Nah. i. 15.—נאוה, Pilel of נָאָה, Ges. § 74. a. 4.—The break in the text intimates that here a pause is to be conceived, in which the prophet already sees the messengers hastening to Zion with the glad news of God's redeeming work. Their *feet, i.e.* less their rustling than their fleet motion, seem comely to him. Cf. the application, Rom. x. 15.—Thy God *has become thy king*, He has assumed the government. Ver. 8. *Eye to eye*, the eye

voice together, they shout: for they see eye to eye how Yahveh brings again Zion. 9. Break forth, sing together, ye waste places of Jerusalem: for Yahveh has comforted his people, has ransomed Jerusalem. 10. Yahveh has bared his holy arm in the eyes of all the heathen; and all the ends of the earth have seen the salvation of our God.—11. Forth, forth with you, go ye out from thence! Touch nothing unclean! Go out from her midst; cleanse yourselves, ye that bear the vessels of the Lord! 12. For you shall not go out with headlong haste, nor flee away hurriedly. For Yahveh goes before you; and the God of Israel closes your march.

of the looker meeting that of the person looked at. *Zion*, here its captive population, cf. xl. 9 ff. Ver. 11. Exhortation to the Israelites in Babylon, as in xlviii. 20. Those who take part in the exodus, since it is a holy march, are to avoid touching anything unclean, and so are not to take with them any property of their conquered and plundered tyrants, in distinction from Ex. xii. 36. The *bearers* of the holy vessels especially are to *cleanse* themselves (ברר). So certain is the prophet that these would be restored, as was done by Cyrus, Ezra i. 7 f. Ver. 12. For not with precipitate haste and flight as from Egypt (cf. Ex. xii. 11, where the same phrase is used of the eating of the Passover), but with measured holy bearing.—חפז, properly, to spring up; so with disorderly haste.—אסף, Piel, to form the close of a march; partic., rear, Num. x. 25.

Exposition.

Contents of li. 17–lii. 12. Joyous Call to Zion to Awake: 1. First Call to the slumbering City, li. 17–23. 2. Second Call to the same, lii. 1–10. 3. Exhortation to Captive Zion, lii. 11 f.

The first call shows us the city as it is at present, slumbering and stupefied since the day of its destruction, all which is described with poetic vividness. It is now the turn of its enemies to drink of that cup. The second call bids the awakened stand up and put on their robes of royal splendour and honour. This promise of its exaltation is followed in lii. 3 ff. by an exposition of God's perfect freedom and right to deliver His people, and in ver. 7 the prophet already sees the messengers who publish redemption (as in ch. xl.) hastening

to the city, where they are received by the expectant watchers with songs of joy.—Finally, ver. 11 f. exhorts the captives lingering in Babylon's territory to depart without delay, and that as a free, holy people, pure from all pollution of the world, and rich in trust.

5. *Exaltation of God's Servant after the deepest Humiliation*, ch. lii. 13–liii.

LII. 13. Behold, *my Servant* shall deal excellently, he shall mount up and be exalted, and be exceeding high. 14. Like as many were astounded at thee—so disfigured was his visage beneath man's, and his form so unlike man's,—15. so shall he make many nations start up; on his account kings shall shut their mouth: for what was never told them they have beheld, and what they never heard they have learned.

LIII. 1. Who gave credence to that which we heard, and the arm of Yahveh, on whom was it revealed? 2. He grew up before him like a tiny twig, and like a root out of parched

Chapter LII. 13–15.

Ver. 13. ישכיל includes both wise conduct and a good issue. Ver. 14. The second "so" in ver. 15 corresponds to "like as;" the first "so" is subordinate, giving a reason for the astonishment. Properly, "so great disfigurement away from man was his visage," *i.e.* he was so disfigured (by violence), that one could scarcely recognise a man or one of the children of men in him. Cf. *Ecce homo*, John xix. 5. Ver. 15. יַזֶּה, here not to be taken as Levitical phrase, "will sprinkle," expiate, in which case we should expect עַל and miss the parallelism, but with most moderns: *to make spring up* with astonishment and admiration; cf. xlix. 7. The reverential silence of the kings is in keeping with this. For with their own eyes they have seen astounding things, such as had never been told them.

Chapter LIII.

Ver. 1 ff. The Israelites say, Who has given credence, trust to our story, *i.e.* to what has been made known to us by the mouth of prophets about God's wonderful dealings with His Servant? Answer, as in l. 10: No one. We put no faith in the news, and the wondrous rule of the divine arm remained hidden from us. Ver. 2. Thus he grew up in God's sight in great lowliness, and therefore misunderstood. The comparison, with a humble twig,

ground: he had no form and comeliness that we should look on him, and no beauty that we should desire him: 3. Contemptible and shunned of men, a man of pains and familiar with sickness; yea, like one from whom we hide the face: contemptible, so that we esteemed him not. 4. Nevertheless he bore *our* sicknesses; and *our* pains, these he took upon himself. But *we* regarded him as branded, scourged of God, and tortured. 5. But he was pierced through for our sins, crushed on account of our misdeeds. The punishment of our welfare lay upon him, and through his stripes we obtained healing. 6. We all, like sheep we went astray; we turned every one to his own way: and Yahveh made the guilt of us all to meet upon him.

7. He was used violently, though he humbled himself and opened not his mouth: like the sheep that is dragged to the slaughter, and the lamb which is dumb before its shearers, so

points unmistakeably to Isa. xi. 1, where the Messiah's lowly appearance is spoken of. The parched soil explains the wretched appearance of the plant. The athnach should stand with ונראהו = רְאֵה with בְּ, to look on anything with approval; just so מראה means complacent look. Ver. 3. Cf. xlix. 7. *Deficiens virorum*, forsaken and neglected of men; cf. Job xix. 14, one in whose lot no one sympathizes. אישים, rare plural for אֲנָשִׁים.—מסתר, not participle (perhaps: one who hides his face from us through grief or shame on account of impurity), but verbal noun = there is "hiding of the face before him" = one before whom men hide the face from horror. Ver. 4. אכן, *verumtamen*. —We should observe the strongly passive participles here and ver. 5, intimating the violence of the judgment. נגוע, smitten with God's scourge or plague. Ver. 5. Pierced through, wounded to death.—*The punishment of our wellbeing* = by the bearing of which, on his part, our wellbeing, our exemption from punishment, is secured. Quite similarly in the parallel clause: *by his wounds* or stripes (i. 6) healing accrued to us. Ver. 6. As little as a sheep, when left unwatched, did we remain in the right way; every one turned to a way of his own presumptuous choice, and one therefore displeasing to God (1 Pet. ii. 25). Ver. 6 closes the confession by the penitent Church that has come to knowledge of the truth; and it begins a simple description of the fate of the Servant by the prophet. Ver. 7. נגש, to oppress, force, treat violently.—והוא introduces a contrast, like ver. 5: whereas he willingly let himself be humbled

he opened not his mouth. 8. He was taken away from prison and from judgment: and among his contemporaries who was concerned? For he was cut off out of the land of the living: for the sin of my people he was afflicted. 9. And so they gave him his grave with the misdoers, and with the rich man his burial-mound;* although he did no violence, and no deceit was in his mouth. 10. But it pleased Yahveh to crush him by heavy sickness; when thou shalt consecrate his

(partic.).—נאלמה, according to accents not partic., but 3 sing. fem. in pause. Ver. 8. לקח in this connection has an unfavourable meaning, as in Prov. xxiv. 11. It stands, like our leading away (to death), almost euphemistically for carrying away to execution.—Thus his trial for life is over, and the sentence is being executed.—דור, not to be confounded with זֶרַע, posterity, is rather the body of contemporaries. אֵת we take as preposition, as in vv. 9, 12 (Knob. Del. differently): who in the company of his contemporaries? Answer: no one is concerned about it. Usually the next clause is coupled with this: Who is concerned that he has been cut off; but the brief measure of the rhythm is against it, and still more the close of the verse.—The words: For he was cut off, etc., show emphatically that things have come to the worst, in order at once to add the explanatory clause.—למו = לו, as in xliv. 15, etc.; Ges. § 103. 2, § 101. Ver. 9. ויתן, indefinite subject.—The Hebrew is sensitive to such dishonouring of the dead, cf. Jer. xxvi. 23.—Reading and interpretation are here uncertain in regard to the words ואת עשיר ב', which, however, are parallel to what precedes, not opposed. עשיר is therefore to be explained, in accordance with the preceding word, as one who has become rich by oppression and fraud, whose burial-mound is still cursed by the poor whom he has robbed; cf. Job xxi. 32. Further, בָּמוֹתָיו should perhaps be read: his burial-mound, although the word does not occur elsewhere in this form. Others: in his dying agony, for which Ezek. xxviii. 10 is appealed to. It would then be implied, that a rich man suffers manifold anguish in death through his clinging to Mammon, and remorse of conscience. In this case also the order is strange.—For the rest, neither in the one nor the other meaning can the plural be pleaded for a collective sense in the passive subject; קִבְרוֹ is against this, and also the individual colour of the whole description. Ver. 10. דכאו = לְדַכְּאוֹ.—החלי, according to Hitzig, a determined noun, more probably finite verb defining the infin. more precisely, and indeed for החליא (Klostermann, Del.), after 2 Chron.

soul an offering for sin, he shall see posterity, prolong his days, and the pleasure of Yahveh shall prosper in his hand. 11. He shall see (fruit) from the distress of his soul, he shall be fully satisfied: by his prudence my righteous Servant will bring righteousness to many, taking upon himself their iniquities. 12. Therefore I will give him a portion among the great, and he shall share spoil with the strong; for that he poured out his soul unto death, and let himself be counted with the evil-doers; whereas he bore the sins of many, and made intercession for the evil-doers.

xvi. 12, the א having falling out, because the next word begins with it (as in 2 Kings xiii. 6). Most take it as a Syriasm for תחלה.—תשים, best taken as 2 sing. masc., address to God who provides this sacrifice. If we take it as 3 sing. fem., "when his soul is laid down a sacrifice for sin," we miss the proper object: himself.—אָשָׁם, transgression, guilt (in moral, not merely pecuniary sense), then its expiation, the reparation or satisfaction symbolically made to God; cf. 1 Sam. vi. 3, 8, 17. Not only is the injury done to man to be atoned for, but also to the Lord, whose legal rights are invaded by such lawless conduct, Lev. v. 1–26, vii. 1–10. Thus, in this kind of sacrifice, the element of satisfaction comes out with special prominence. Ver. 11. *Out of the distress he will see, be fully satisfied, i.e.* he will see fruit grow from the distress, in which he will be satisfied. In ver. 11 f., God utters the final word. Ver. 12. *For that*, properly, *instead of that.* In place of his measureless humiliation enters a corresponding exaltation, having its ground in the former, thus: as recompense for this that.—*Poured out* his *soul*, of which the blood is regarded as the seat.—והוא, again adversative: *whereas yet he, . . . and approached for sinners*, namely, God with vicarious intercession.

Exposition.

Contents of lii. 13–liii. Exaltation of God's Servant after deepest Humiliation: 1. Theme, lii. 13–15. 2. The Servant's Abasement and its Reason, liii. 1–6. 3. His Ill-treatment by men and Exaltation by the Lord, liii. 7–12.

Ch. lii. 13 plainly begins a new discourse or new line of discourse. Instead of the nation or Church, principally spoken of before in feminine form or as plural, the same figure appears again as in xlii. 1 ff., xlix. 1 ff., l. 3 ff. But here

also this figure stands in intimate union with the Church. As in ch. xlii. that perfect Servant executes the mission belonging properly to the entire nation, and now has first to enlighten and redeem the latter, so according to ch. li. the nation, more precisely the faithful Church, is destined to rise through ignominy and suffering to glory; but this destiny is perfectly fulfilled by the Servant of Yahveh speaking in the present section, whose suffering benefits first of all His own people, consisting entirely of sinners, whose guilt requires expiation. Full reconciliation with God is effected for them just by this innocent, spontaneous suffering of Yahveh's Servant, which suffering is here first revealed in its entire depth.

LII. 13 f. proclaims in a sense the theme of the following drama, dwelling at the outset on its issue. It is God's purpose to transform the unnatural humiliation of the Servant, making him the object of terror, into miraculous dignity, so that he will become the object of universal, reverential admiration. For what is done to him and by him is something unheard of, mysterious, as the close of ver. 15 intimates, so that we await the revelation now to follow with intense eagerness.

LIII. 1–6 takes the form of a confession made by the countrymen of the Servant, after their eyes have been opened (cf. ver. 6, "the guilt of *us* all," with ver. 8, "the sin of *my people*"). First of all they confess their unbelief and blindness, ver. 1: They have on their part (in distinction from the heathen, lii. 15) heard through their prophets of God's wondrous plan, but they have given no credence to the report. Before their eyes God caused a miracle to be wrought, but it remained hidden from them. The cause of this unbelief and blindness, according to ver. 2, was the abasement of the elect Servant, his unassuming appearance, without any outward attraction; and the effect of that blindness, according to ver. 3, was the contempt and outrage which the Servant suffered at his people's hands, by which his abasement was aggravated to the utmost; which again, since God seemed to fail him, led to the vilest treatment of him. He appears in this mystic picture as a martyr-form, ver. 3 (cf. lii. 14), because the painful doom inflicted on him seemed to be from God, and was regarded as a divine judgment, which

does not preclude its consisting in attacks and outrages from man. These are meant, not proper sickness, in vv. 3, 4, see ver. 10. But ver. 4 gives the key to this riddle of the suffering Just One. As the Church shall one day see, he has not borne his own, *i.e.* self-merited suffering, but theirs, *i.e.* that which they had deserved. But the very persons for whom he suffered were so deceived that, judging by his exceptionally severe fate, they regarded him as a flagrant sinner. Ver. 5 once more makes certain the true state of things. That *vicarious expiation* is here spoken of, cannot be seriously questioned. As plainly as human language is able, it is said and emphasized unweariedly (vv. 4, 5, 6, 10, 11, 12) that the Sinless One bore the punishment which else must have fallen on the entire people (ver. 6).

After the confession of the redeemed Church of the last days has come to an end, ver. 6, the prophet himself further describes (vv. 7–10) the fate of the righteous Servant, which stands in strange contradiction with his gentle innocence attested in suffering. He suffered like a lamb; and this spontaneous endurance was plainly one of the qualities giving the suffering its atoning power, ver. 8. Thus he bore the most terrible anguish, was condemned after a ghastly trial like a criminal, even put to death, which again is only explicable from the guilt of his people requiring expiation; next (ver. 9) buried among evil-doers, when his grave was to be an object of abhorrence—so undeservedly! But the aim (ver. 10) which God had in inflicting these sufferings was to provide a *sacrifice for sin*, which (according to ver. 12) would deliver many from sin, and make compensation for the obedience which the entire people ought to render but did not (ver. 6). Here we see most plainly that in the prophecy of the atoning work of God's Servant the central point is the realizing of ideas foreshadowed in the sacrificial ritual. There certainly substitution is a common idea; there the guiltless lamb suffers for the sinner's good; there a penitential or compensatory offering must be given to God for transgressions. To that which these customs and ordinances typically and unconsciously foreshadowed this prophecy gives a conscious reference to something future, at the same time severing those great divine ideas from the inadequate embodiment of

the Levitical ritual, and holding forth the prospect of their adequate expression in a higher sphere. The fruit accruing to the pious sufferer himself from this suffering is this (ver. 10), that he will see posterity and live long; this posterity is to be understood spiritually of the many to whom he gives life. His noblest satisfaction will be, that he will be the living witness of the saving work he has accomplished. But how is his long life possible, after he has perished by the hands of men? God knows! The prophet gives no fuller information about his coming to life again, which is presupposed. Enough for him, that the Lord's purpose will be certainly and happily realized by His almighty hand. And the Lord Himself at last confirms this issue, ver. 11 f. By his prudence, *i.e.* his wise submission to God's mysterious will, His Servant will impart to many the righteousness which he alone hitherto possessed, and live to see and enjoy the fruit of his toil. Justly, after the greatest achievements ever accomplished, the corresponding crown of victory awaits him (ver. 12). Although apparently defeated, he receives his honourable place among conquerors and a rich prize of victory, in return for his having let himself be reckoned in the company of the worst, in order like a sacrificial lamb to assume the burden of others' sin, and to be able to make priestly intercession for them before God.

Thus, to what was said before, especially in ch. xlix., of the prophetic endurance of God's Servant, is added here a prophecy attributing to him priestly atoning suffering for his people, and setting forth this suffering as the mysterious means of the people's redemption. Here for the first time, where the figure of the *Servant of Yahveh* unfolds its entire fulness of meaning, a safe judgment may be formed about him, on which account we sum up the result of our investigation on the question. See further, Orelli, *O. T. Prophecy*, p. 376.

The Servant of Yahveh, as set forth in the personal portraitures, xlii. 1 ff., xlix. 1 ff., l. 3 ff., lii. 12–liii., cannot be the *nation of Israel*, as Ibn Ezra, Rashi, Kimchi, and many Jews of old, also Hitzig and Reuss, suppose, since he assumes a sharply distinct position in relation to it, especially in chs. xlii. and liii. Moreover, he is not *pious Israel* as the Church or fragment of the nation (v. Cölln, Thenius, Anger, Knobel, *et al.*),

since the entire nation needs enlightening, redeeming, and reconciling by him (cf. especially liii. 1 ff., 6, lxiv. 5 ff.); and the best portion of it appears, on the contrary, a needy, fainting flock, which the Servant of Yahveh is to release and refresh, and for whose justification he is even to suffer and die. Partly for the same reason, "Yahveh's Servant" is also not a periphrasis for the *prophetic order* (Gesenius, de Wette, Winer, *et al.*). Such an order, corresponding even moderately to this description, there was not. Ch. liii., moreover, far transcends the prophetic calling. The whole description is too individual in character for such a collective idea. It cannot refer to any one prophet of the past like Isaiah (cf. Ewald) or Jeremiah (so Saadya Gaon; Bunsen, who thought of Baruch as the author), because it is plain at once from xlii. 1 onwards that a great mission in the future is assigned to the Servant of God, and his work is part of that which the prophet foretells before it springs up. Besides, such a panegyric on a dead man would be quite contrary to the spirit of prophecy, and much in it would be inexplicable (cf. *e.g.* lii. 15, liii. 10 f.). We might be tempted to refer several things, as in xlix. 1 ff., l. 4 ff. (Ges. *et al.*), to the author. But xlii. 1 ff. at once shows this interpretation to be impossible; moreover, it would not fit ch. liii.

On the other hand, the exposition has shown that each of the theories quoted contains a true element, although all, taken together, do not exhaust the truth. The Servant of Yahveh is indeed the genuine *Israel*, who accomplishes the calling of his people in the world (cf. *e.g.* xli. 8, xlii. 1 ff. with 18 ff., xlix. 3). He it is in whom all the brave sufferings of *pious confessors* (by no means merely those of the exile) find their gathering-point. His calling is above all *prophetic*, working as he does on Israel and the heathen by spirit and word, and thus completing what the prophets began. Even the prophet speaking here would fain be merely his spokesman (cf. l. 4 ff., 10). But it is not an abstract conception, but a separate living figure, which stands in idea before his gaze, more perfect than pious believer ever was, uniting in himself more richly than any messenger of God whatever was necessary to the salvation of his people, finally accomplishing in and upon the world what prophet never accomplished. More-

over, this living figure can be no mere ideal; for a very real problem is entrusted to it, for whose solution God's promise is security. *The Servant of Yahveh is the Mediator by whom Israel is redeemed and God's kingdom is established upon earth.*

Here then the question arises, how this preaching and suffering Organ of the Lord is related to the One reigning gloriously on David's throne in Isa. i. The two seem so different in kind, that the Jews, when this martyr-figure met them in history, refused to acknowledge in it the kingly figure. The two figures in fact arose in the consciousness of the prophets independently of each other from different roots; but that they tended to coalesce, did not escape our prophet, as he intimates in liii. 2. The kingly image of the pre-exilian prophets bears, as a characteristic feature, an impress of pitiful abasement. His path, like David's, who is also called distinctively Servant of the Lord, likewise ascends from the depth of abasement and insignificance to the height of glory. Beside Isaiah and Micah, cf. also Zech. ix. 9, and the people's Shepherd, Zech. xii. 10 (cf. xi. 4 ff.), xiii. 7 ff. Conversely, the Servant of Yahveh in Deutero-Isaiah by no means lacks dignity and princely glory, cf. xlix. 8, lii. 15, liii. 12. Since then the two men of God have essentially the same function, each one in his own way being an instrument for establishing God's kingdom, it was natural to combine the two in one figure. In particular, Deutero-Isaiah describes the promises given to David as inviolable, lv. 3 f. The actual blending of the two ideas, of the Anointed Son of God on David's throne and the Spirit-filled suffering Servant of God, was only given in the fulfilment. That the present prophecies stood in the front rank (Zech. xii., and several Psalms perhaps in the second) as Scripture passages, from which Jesus proved to His disciples the necessity of His suffering (Luke xviii. 31 and often), is beyond doubt. The saying of the Baptist, John i. 29, 36, further (in spite of Ritschl), Matt. xx. 28, Mark x. 45, just as certainly point unmistakeably to Isa. liii.; further references to Isa. liii., see in Acts viii. 28 ff.; 1 Pet. ii. 21–25 (Heb. ix. 28; Rev. v. 6, 9; 1 John iii. 5). In Acts iii. 13, 26, iv. 27, 30, Jesus is called Servant, as in Deutero-Isaiah.

Even the synagogue, although denying in general the

Messianic reference of these prophecies, and applying them to the scattered, down-trodden nation of Israel, which is to come to honour again after accomplishing a great mission in the world, yet cannot at times help seeing that this patient Sufferer must stand in intimate relation to the Messiah, yea, be identical with Him. Ibn Ezra, Abrabanel, Moses al-Shech know of many recognised doctors who had referred Isa. liii. to the Messiah, which even the Targum of Jonathan and Midrash Tanchuma did. In the Haggadah also the suffering Messiah is a frequently-occurring figure, a distinction, however, being made between the ruling Messiah (Son of David) and a suffering one (son of Joseph). This distinction, nevertheless, has not been thoroughly observed from the beginning. Cf. *e.g.* Tractat. Sanhedr. f. 93, col. 2, where the suffering of the Messiah is joined on to Isa. xi. 2. Cf. Aug. Wünsche, *Die Leiden des Messias*, 1870.

6. *The Happiness of Zion*, ch. liv.

LIV. 1. Exult, thou barren one, who didst not bear! Break out into singing and shouts of joy, thou who didst not travail! For more numerous are the children of solitary than the children of the married, says Yahveh. 2. Enlarge the room of thy tent, and let the curtains of thy dwellings be stretched out: hold not back! Lengthen thy cords, and strengthen thy tent-pegs! 3. For thou shalt break forth on the right and on the left; and thy seed shall take possession of nations, and they shall make empty cities to be inhabited. 4. Fear not, for thou shalt not be put to shame: and be not confounded, for thou shalt not need to blush. For thou shalt forget the shame of thy youth and remember the reproach of thy widowhood no more. 5. For thy husband is thy Creator,

Chapter LIV.

Ver. 1. רֳנִּי, with advancing tone in excited address.—The call is to Zion. She is called barren in the same sense as in xlix. 21.—צוּחִל, as in xii. 6.—The solitary one obtains more children than the wedded, *i.e.* Zion when rejected more than when she yet had her consort, when the Lord was dwelling with her; cf. l. 1 ff. Ver. 2. The idea as in xlix. 20; cf. also xxxiii. 20. Ver. 4. Thy *youth* = the Egyptian, thy *widowhood* = the Chaldæan, period. Ver. 5. Thy *husband* is thy *Creator*;

whose name is Yahveh of hosts; and thy Redeemer is the Holy One of Israel,—God of the whole earth he is called. 6. For Yahveh has called thee like a wife forsaken, grieved in spirit, and as a wife of youth, because thou wast rejected, says thy God. 7. For during a little moment I forsook thee; and in great compassion I will gather thee. 8. In a gush of wrath I hid my face from thee for a moment; but with everlasting kindness I will have compassion on thee, says thy Redeemer, Yahveh. 9. For this is to me like Noah's waters, when I swore, Noah's waters should not again overflow the earth; so have I sworn to be wroth with thee no more, and to rebuke thee no more. 10. For the mountains may depart, and the hills totter; but my kindness shall not depart from thee, nor my covenant of peace totter, says He that has compassion on thee, Yahveh!

11. Thou wretched, storm-tost, uncomforted One, behold, I set thy stones in antimony, and lay thy foundation in sapphires. 12. And I make thy battlements of rubies and thy gates into carbuncles, and thy whole border into precious

plural formed after analogy of אֱלֹהִים, to indicate God's greatness, His abundance of power, and life. Ver. 6*a* applies to the present state; 6*b* recalls that Israel was a wife of youth, the Lord's first love, whom He only temporarily rejected. Delitzsch differently: "Like a wife of youth, even if she is once rejected." Cheyne, "an outcast and downcast woman." Ver. 8. Cf. Ps. xxx. 5.—שִׁצְפָּה, for the sake of the rhythm, instead of שֶׁטֶף, Prov. xxvii. 4: bubbling, boiling up. Ver. 9. The reading varies, many codices and most of the ancient versions reading כִּימֵי, as in the days of Noah. Better: for the waters of Noah are this to me, *i.e.* these are to me (the judgments with which I have overwhelmed Israel) like Noah's flood. Ver. 10. The mountains and hills, which have stood from time immemorial, and are therefore sometimes called eternal (Hab. iii. 6), shall rather begin to shake than my covenant of grace with thee. Ver. 11. סָעַר, intransitive from סַעַר, storm, to be driven about. פּוּךְ, *lead-ore*, used also for blackening the eyelids, to make the eyes shine out more lustrously. It is to be the mortar with which the new stones of Jerusalem will be set, that they may shine forth like dazzling eyes; for they are brilliant gems. We may also refer to the excellent joining of the wall-stones usual formerly in Palestine. The foundation-stones will be sky-blue *sapphires* (Ex. xxviii. 18). Ver. 12. כַּדְכֹּד, according to the

stones. 13. And all thy sons shall be Yahveh's disciples; and abundant shall be the peace of thy children. 14. By righteousness thou shalt stand firm: remain far from anxiety, for thou hast nothing to fear; and from terror, for it comes not nigh thee. 15. Behold, although they gather together, it proceeds not from me. Who gathers against thee? He falls to thee. 16. Behold, I have created the smith who kindles the fire and produces the instrument for its work; and I have also created the destroyer to destroy. 17. No weapon forged against thee shall prosper; and every tongue raising itself to contend with thee at law thou shalt convict. This is the inheritance of the servants of Yahveh, and their righteousness from me, is the oracle of Yahveh.

etymon, a glittering stone, perhaps *ruby*. Properly, I make rubies thy wall-spikes.—אקדח, a fiery stone, perhaps *carbuncle*. Ver. 13. Cf. l. 4, and with שלום, liii. 5. Ver. 14. By *righteousness* (cf. liii. 11) thou shalt be established (Ges. § 54. 2*b*; Eng. ed. § 53).—עשק and מחתה have both an objective (oppression, destruction) and subjective (sense of oppression, anxiety, and terror) meaning. Here the latter occurs the first time, then the former (it shall not come nigh thee). Ver. 15. הן passes here into conditional meaning, which is a later usage (Jer. ii. 10), like מאותי for מֵאִתִּי (lix. 21 and very frequently in Jer.). Although they *gather*, *i.e.* hostilely against thee; אִתָּךְ is also meant in hostile sense, cf. ver. 17. נפל with על will fall to thee, join thee (cf. 1 Chron. xii. 19 f.; Jer. xxi. 9), must submit to thee, whether he will or not. For force of weapons avails nothing apart from God's will, ver. 16 f. Ver. 16. Who then in the end creates all warlike weapons? God has created the maker of weapons, and so has these murderous instruments in His power.—*For its* (the instrument's) *work*, better than: after his (the smith's) craft (Del.). God has also made him who destroys the instruments. Ver. 17. Their *righteousness*, their well-doing which is also well-being, as God's well-doing is also well-willing.

Exposition.

Contents of ch. liv. The Happiness of Zion: 1. The merciful Visitation of the Rejected City, vv. 1–10. 2. Its State of Grace, vv. 11–17.

As in li. 17 ff., lii., the prophet here extols the salvation to come to Jerusalem. The inner connection with what precedes

is, that this salvation is the fruit of the sufferings of God's Servant. The new, happy inhabitants of the city of God are his seed (liii. 10); the peace and the righteousness which they enjoy have been won by him (liii. 5, 11). Just as in the section mentioned before, it is declared that Jerusalem's future will far surpass its brightest past in glory.—In ver. 11 ff. its future adornment is described. Its walls are composed of costly gems. The city thus appears radiant with light and life to its very stones. This ideal adornment necessarily suggests a spiritual meaning. As every stone is a precious jewel, so every member of the Church will be a docile disciple of God. All will enjoy familiar intercourse with God, as Joel already (ii. 28) foresaw a period of the Church's maturity, when all the members of the nation would be endowed by the Spirit with prophetic gifts. The eminence of the city is therefore spiritual, at least resting on spiritual grounds. Its outward glory is merely the reflection of the spiritual light it conceals, as the peace and prosperity which it enjoys are the fruit of the divine righteousness of its inhabitants. Against such a city all the power of the world avails nothing, since God is for it.

As concerns the fulfilment of this splendid prophecy, it is clear that the Church which returned from exile neither outwardly nor inwardly corresponded to it. The blissful Church of God described could not come into existence before the Servant of Yahveh had appeared in history, and the nation that rejected him, and therewith despised God's covenant of peace, was of necessity once more rejected. Only when the salvation wrought out by the Mediator of the Covenant hereafter takes visible shape will the fulfilment surpass the description here given, on which account it appears in Rev. xxi. 9 ff. in enlarged form.

7. *Urgent Invitation*, ch. lv.

LV. 1. Ho, all ye that thirst, come ye to the water! and he that has no money; come ye, buy, and eat! yea, come,

Chapter LV.

Ver. 1*a* reminds of the cry of water-sellers to-day in the East. We may also compare the religious custom of the

buy wine and milk without money, and without payment. 2. Wherefore will ye weigh out money for that which is not bread, and your earnings for that which satisfies not? Hearken, I pray, but to me, and you shall eat what is good, and your soul shall delight itself in fatness. 3. Incline your ear, and come to me! Hear, and your soul shall live! And I will make an everlasting covenant with you,—the mercies of David, the inviolable ones. 4. Behold, I have set him to be a witness to the peoples, a prince and commander of the peoples. 5. Behold, thou shalt call heathen people which thou knowest not; and heathen who know thee not shall run to thee, because of Yahveh thy God and of the Holy One of Israel, because he has glorified thee.

6. Seek ye Yahveh while he may be found, call ye upon him while he is near. 7. Let the wicked man forsake his way, and the godless man his thoughts, and return to Yahveh, and he will have compassion on him, and to our God, for he

Mohammedans of supplying water in the bazaars free of cost. But the buying without money is joined with food and costly drinks. What the prophet commends is by no means the produce of fertile Canaan in contrast with the dear means of support in Babylon (Hitz. Knob. *et al.*), but the word and revelation of God which refresh thirsty souls (cf. xliv. 3); cf. vv. 2*b* and 3. Ver. 2. What, on the other hand, is bought at great cost and earned by irksome toil does not truly satisfy. Cf. with the thought of vv. 1–3, John iv. 10, vi. 35. Ver. 3. The matter of the new covenant (liv. 10) briefly described as the *inviolable mercies of David*, *i.e.* the promises made to David, son of Jesse, as the Lord's Anointed. That these are to be detached from David's house and transferred to the nation, as some expositors understand the words, would ill suit the very emphatic "unchangeable" (cf. Ps. lxxxix. 28). Rather the position prophetically assigned (ver. 4; cf. Ps. ii. and cx.) and the promise given to David include also rich blessing for his people (cf. ver. 5). Ver. 4. David's calling in particular was to be God's witness to the nations and their commander in God's name (cf. Ps. xviii. 43). This mission, prophetically committed to him, he actually fulfilled in only a slight degree. The full realization must come, according to God's unchangeable promise, in the future. Ver. 5. This office of witness is analogously assured to the nation. The two כֵּן are correlative.—Properly, *for* the Holy One of Israel, כִּי as to sense = לְמַעַן.—פְּאֵרְךָ, masc.

will abundantly pardon. 8. For my thoughts are not like your thoughts, and your ways are not like my ways, is Yahveh's oracle. 9. But high as the heavens are above the earth, so much higher are *my* ways than your ways, and my thoughts than your thoughts. 10. For, like as the rain-shower and the snow comes down from heaven, and returns not thither, except it has watered the earth, and made it bring forth and bud, and has given seed to the sower and bread to eat; 11. so shall *my word* be that goes out of my mouth: it shall not return useless to me, but shall perform that which is my wish, and shall accomplish that for which I sent it.

12. For you shall go forth with joy, and be led in peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13. Instead of the thorn-bush shall grow up cypresses, instead of nettles shall myrtles come up: and it shall be for renown to Yahveh, for an everlasting monument which shall not be destroyed.

suff. in pause for פַּאֲרֵךְ; less probably fem. for פַּאֲרֵךְ. Ver. 8. My thoughts are not your thoughts, *i.e.* like yours in character, so low, common, neither so impure (ver. 7) nor so trivial and limited (ver. 10 f.), but infinitely above your mode of thought and action (ver. 9). Ver. 12. Cf. xliv. 23. Ver. 13. Cf. xli. 18 f., etc. נַעֲצוּץ, from נָעַץ, to prick, vii. 19; here perhaps a particular plant, just so סִרְפָּד (so to be read); LXX, κόνυζα, Vulg. *urtica*.

Exposition.

Contents of ch. lv. Urgent Invitation: 1. Come to find Salvation, vv. 1–5. 2. Cleanse your heart and lift it up to God, vv. 6–11. 3. The Joyous Outlook, ver. 12 f.

This chapter is a most earnest summons to lay hold of the salvation that is brought near and offered by God's word. Ver. 1 ff. invites to God's gracious banquet. The food received here is of quite another order from what men work for with great fatigue and buy at heavy cost. This divine food alone gives true satisfaction and life. The prophet wishes by his loving call to draw away his countrymen from the pursuit of earthly good and enjoyment, whose commerce never satisfies, to the divine gift which stills the hunger and thirst of the soul, and is the free gift of grace. The salvation which he

thus commends to them is the Messianic one, promised to David long before and now to become reality. The whole nation is to take part in realizing it, the task of the Messianic king in a wider sense being committed to it of carrying the knowledge of God and His will to the nations of the earth.

Ver. 6 ff. In order to this it is, of course, necessary that the members of the nation cleanse themselves from impure acts and thoughts, seeking from God the forgiveness which He is ready in rich measure to bestow; that they raise themselves in faith above man's common modes of thought to the height of the divine will and work. Vv. 8 f., which are capable of various applications, follow partly in the line of ver. 7 (God's thoughts are faultless, etc.), partly in a stronger degree that of ver. 10 f.: God's purposes, and the ways in which He executes them, are far above human views and modes of calculation. Faith must trust Him for wonderful things. What to human thought is empty and weak, the mere *Word* of the Lord, works wonders, as the image of ver. 10 beautifully sets forth. What God says carries in itself living, fertilizing energy. His promise, therefore, is a power acting of itself. Hence its fulfilment is beyond question.

Ver. 12 f. The matter of the promise is again called to remembrance by an attractive natural image analogous to the one in xli. 18. See there particulars as to the meaning of this picture. Definitely, as in ver. 12, the metamorphosis is joined with the return from exile; it is not, according to the close of ver. 13, a mere passing phenomenon that is spoken of. In the last resort, as Delitzsch rightly insists, these descriptions spring from the prophetic and apostolic consciousness, that the entire creation is to share in the freedom and glory of the children of God.

8. *The Blessing of the Sabbath for every one*, ch. lvi. 1–8.

LVI. 1. Thus says Yahveh: Keep the law and practise righteousness: for my salvation which is to come has drawn near, and my righteousness which is to be revealed.

CHAPTER LVI. 1–8.

Ver. 1. My salvation is *near* . . . quite answering to the N. T. ἤγγικεν, Mark i. 15. Ver. 2. זאת applies to what follows,

2. Happy for the mortal who acts thus and holds fast to this: who regards the *Sabbath* not to profane it, and who keeps his hand that it do no evil! 3. And let not the foreigner, who has joined himself to Yahveh, say on this wise: "Yahveh will assuredly sever me from his people." Nor let the eunuch say: "Behold, I am a dry tree." 4. For thus says Yahveh to the eunuchs, who observe my Sabbaths and have chosen what pleases me, and hold fast to my covenant: 5. In my house and within my walls I will give them a monument, and a name better than sons and daughters: I will give them an everlasting name, which shall not be cut off. 6. And the foreigners, who have joined themselves to Yahveh to serve him, and to love the name of Yahveh, that they may be servants to him, so many of them as regard the Sabbath not to profane it, and hold fast to my covenant; 7. them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices are acceptable on my altar; for my house shall be called a house of prayer for all nations. 8. The Lord Yahveh, the gatherer

the keeping of the Sabbath. This is also enjoined lviii. 13 f.; similarly, Jer. xvii. 19 ff.; Ezek. xx. 12 ff., xxii. 8, 26.—שבת, properly femin. (= שַׁבָּתָת, cf. ver. 4); here masc. Ver. 3. Ancient Israel had been an exclusive nation and Church; it is true, only members of certain nations were excluded by law from reception into the Church, like Moabites, Ammonites, etc., others being admitted on burdensome conditions, like Egyptians and Edomites. But now the door was to be thrown wider open for those who wished to join from internal impulse. The *eunuch* was excluded from the Church, Deut. xxiii. 2. We have here not merely to think of Israelites, who were perhaps compelled at court to submit to such mutilation, but also of heathen, who thus seemed doubly disqualified. This mutilation was extraordinarily common in Assyria and Babylon. See one who gained by this large-heartedness of the new covenant in Acts viii. 27 ff. Ver. 4 applies the בחרו to proselytes from the heathen, such as are meant in ver. 3*a*. Ver. 5. יד, a standing, lofty monument such as the childless set up, according to 2 Sam. xviii. 18, to preserve their memory. Of course, not in this outward, but in a more spiritual and living way God will take care that those named obtain a better and more enduring monument than such as have children. Ver. 6. *To love*, the noun has verbal force. Ver. 8. Beside the scattered sheep of

of the scattered ones of Israel, says: To its gathered ones I will gather besides still further.

Israel and those hereafter gathered by Him, God will gather still others, therefore heathen, as in John x. 16.

Exposition.

Contents of ch. lvi. 1–8. Blessing of the Sabbath for every one, with special reference to the heathen and eunuchs, vv. 1–3; Promise to the latter, vv. 4, 5; to the former, vv. 6–8.

The exhortation to holiness, accompanying the invitation to partake in the divine salvation (ch. lv.), is here continued and extended beyond the limits of Israel with corresponding promises. The general emphasizing of the ethical condition, on which God's saving revelation is enjoyed (ver. 1), is followed by a commendation of fidelity in keeping the Sabbath law, which as the weightiest of the more ceremonial ordinances had a place in the Decalogue. In the exile, where so many laws of ritual fell into disuse, the Sabbath law became all the more a shibboleth of the faithful (cf. Ezek. xx. 12 ff.); and even among the heathen it had plainly found acceptance and imitation, as afterwards about the time of Christ this usage was admired by many, and became a bridge to Judaism and Christianity. If these heathen proselytes adhere to the divine precepts, acknowledging Yahveh, especially by keeping the seventh day, they will share in the glorious destiny awaiting Israel, as they are encouragingly assured. To the complaint of the heathen (3*a*), that they will yet always remain apart as unclean, an answer is not given till ver. 6 f.; on the other hand, to the complaint of the eunuchs (3*b*), that they will still always live an unfruitful and therefore useless life, an answer is given at once in ver. 4 f. For the latter, if they are His sincere worshippers, God will raise a living memorial in His Church, which is better than leaving children behind—an allusion to their blessed work in the service and the spirit of the Lord, which will bear imperishable witness to them. And the former, the heathen in general, in case they are the Lord's faithful servants, shall journey with His people to Jerusalem, and there be permitted to have full share in

God's worship and in the gracious revelations united therewith. Here breathes the spirit that breaks not the bruised reed and quenches not the smoking flax. Here the outward national limit of the Church is burst through by God's compassion, and the way prepared for constituting it on the basis of internal disposition. Especially significant is the conclusion: God's house will be acknowledged as a house of worship by all nations, and participation in the sacrificial service there will be open to members of all nations. That individual foreigners will journey and worship there, is foreseen indeed already in Solomon's dedicatory prayer, 1 Kings viii. 41 f. But here far more is said. Residence among the heathen, among whom many noble receptive souls were found, led on to the perception of the truth, that whoever in any nation submits willingly to Yahveh also becomes a member, with full rights, of the Church having its centre in Jerusalem. The New Testament goes in this direction but a step farther. Apart from its taking a deeper view of union with the sacred people, it not only knows one altar, visited and ministered to by all nations, but one which is to be found in all nations, where God is worshipped in spirit and in truth.

9. *Rebuke of the Neglecters of Duty*, ch. lvi. 9–lvii.

LVI. 9. All ye beasts of the field, come to devour! All ye beasts in the forest! 10. His scouts are blind: they all of them notice nothing, dumb dogs that cannot bark, that lie

Chapter LVI. 9.

Ver. 9 begins a new discourse more obscure in style and threatening in import, and also in several respects pre-exilian in form. This does not justify any one in describing it as a simple interpolation of a previous discourse (lvi. 9–lvii. 11*b*, Ewald says, is from Manasseh's time; similarly Bleek, *et al.*). On the other hand, it is correct for internal reasons to say, that the prophet here more than elsewhere follows the phraseology of pre-exilian seers, also Ezekiel. Besides, holy indignation influences the style, which grows more obscure than usual in ch. liii. also in consequence of the mysterious subject. Observe in ver. 9 at once the poetic forms. אתיו, as in ver. 12, for אתו, cf. xxi. 12. Athnach would stand better with לאכל.—Patterns here are Jer. xii. 9 and Ezek. xxxiv. 5. The unscrupulousness

dreaming; they love to sleep. 11. And the dogs are full of greediness, they know no satisfying; and they are shepherds unable to observe: they all turn to their own ways, every one to his gain without exception. 12. "Come let me fetch wine, and let us carouse with strong drink; and to-morrow shall be as to-day, exceeding high."

LVII. 1. The righteous perishes, and no one takes it to heart; and charitable men are carried away without any one caring: for the righteous is carried away from calamity. 2. He enters into peace: they rest upon their beds, whoever walks straight before him. 3. But *you*, hither to me, children of the sorceress, seed of the adulterer and of her who played the

of the nation's leaders, not now of the government at Jerusalem, but of the heads of the exilian colonies, is shown by this, that every beast of prey is able to work its will on the defenceless flock. Ver. 10 shows that these heads are prophets; Jeremiah and Ezekiel also complain much about the exilian seers. Instead of being true scouts and watchers, giving tongue on danger approaching, as good sheep-dogs bark, they are lazy and cowardly. חזים, perhaps playing on חוים, not such as see, but imagining in a dream. Ver. 11. All the more greedy are these dogs.—נפש, see v. 14, xxix. 8.—*And the same are shepherds*, is not to be coupled to the preceding as a circumstantial or apostrophizing addition, but should begin a new verse, since a new figure follows. *Turn to their own way*, as in liii. 6, are self-willed and self-seeking. What is pardonable in sheep is inexcusable in shepherds. מקצהו, properly, *ab extremitate ejus*, *i.e.* thoroughly as, *e.g.* in Ezek. xxv. 9. Ver. 12 shows the tone prevailing among these shepherds, properly, "To-morrow shall be like to-day, exceedingly great" (יתר, adverbial), very (מאד, pleonastic). They never have enough; as is told of one of Napoleon's princes, on departing after a banquet he said in thick tones, "Mirth again to-morrow."

Chapter LVII.

Ver. 1 strongly recalls liii. 8.—אִישׁ, partic. Kindly people, חסד, piety, the benevolent, kind-hearted. As in liii. 8, we take כִּי = for, not = that. It states the reason why God permits it. Ver. 2. He that walks straight before him, rightly and boldly. Ver. 3. But with the rebellious generation God has a word to say. The *sorceress* is the old, pre-exilian community, whose worthy descendants those now living are. Their father and mother were adulterers (in the spiritual sense of idolatry), *i.e.*

whore. 4. Over whom do you make sport? Over whom do you open the mouth wide, do you stretch the tongue? Are *you* then not children of apostasy, a lying brood? 5. You who are inflamed by the oaks under every green-foliaged tree, who slay children in the valleys, underneath the rock-clefts? 6. The flints of the valley thou hast chosen; they, they are thy portion: thou hast even poured out drink-offerings to them, hast laid meat-offerings upon them. Should I be appeased for such things? 7. On a high and exalted mountain thou hast set up thy bed: thither also thou hast ascended to slay sacrifices. 8. And behind the door and the post thou hast placed thy motto; for unfaithfully to me thou hast made bare, and gone up, and made wide thy bed and

in their entire extraction they are a reprobate race. Ver. 4. God reproaches them with their insolence in mocking at the misfortunes of the good. Over *whom?* Are *you* not? That is, How can you heap scorn on those infinitely better than you? —ילדי. Pathach makes way for the shortest vowel before Makkeph. Ver. 5. Who are *inflamed* with sinful passion (partic. Niph. of חמם, Gesen. § 67. a. 5; Eng. ed. § 66) by the *oaks* or terebinths, i. 29 (not idols).—*Under every green tree,* a common addition in this connection, Deut. xii. 2; Jer. ii. 20.—On the *slaying of children,* see Jer. vii. 31. The same took place in the vale of Hinnom, to which perhaps the rock-clefts refer.—סעיפי should be read, since the Masoretic text knows a defective reading of the word only in ii. 21. Ver. 6. חלקי, with dagesh dirimens, must refer to the gods, who are here, with a play on words, called contemptuously "smoothnesses," polished flints. The reference, therefore, is to stone-fetishes, stone-worship, of which one here gets a passing glimpse. Ver. 7. On the height she has set up her lascivious bed, there was the scene of idolatrous worship. Ver. 8. Thy memorial text is the chief commandment given in Deut. vi. 4 f., xi. 13, which, according to vi. 9, xi. 20, was to be written *on* the posts and the doors in constant memorial. But the rebels have hidden this inconvenient memento *behind* the doors and posts, in order not to be disturbed by it. Others understand by the זכרון a heathen amulet set up within the houses. The expressions גלה (Piel), עלה, etc., all refer to forbidden lust. Idol-worship, which was united with actual excesses, is so represented. — Thou arrangedst (inaccurately masc. for fem.) for thyself from them, namely a harlot's hire.—Hast *beheld the member,* allusion to the

stipulated something for thyself from them; thou tookest thy pleasure in the bed, beheldest the member. 9. And thou didst journey to the king with oil, and tookest with thee abundant spicery, and sentest thy messengers to the far land, and humbledst thyself deeply even to hell. 10. Although thou wast weary with the breadth of thy way, thou saidst not, "it must be given up:" thou didst recruit thy strength; therefore thou faintedst not. 11. And before whom, pray, didst thou tremble and fear? For thou didst play the traitor, and rememberedst not me, didst not lay it to heart. Did I not keep silent from time immemorial, and (therefore) thou fearedst me not? 12. I will make known thy righteousness and thy handiwork, that they cannot help thee. 13. At thy cry of anguish let thy heaps of gods save thee: but the wind carries them all off, a breath sweeps them away: but he that trusts in me shall inherit the land, and take possession of my holy mountain.

obscene phallic symbols of idol-worship. Ver. 9. The *king* is the Assyrian or Egyptian (ch. xxxi.) or Babylonian one, to whom court was so often paid, which was an insult to God. —*Inclinedst thyself down to hell*, ironical hyperbole to describe that unworthy subjection. Ver. 10. The most wearying journey was not too much, when the great monarch's favour was to be sought. Although exhausted, they still always found *revival of their hand, i.e.* strength. So great was—vain fear, according to ver. 11. Ver. 11. Of *whom* wast thou in terror? The prophet prefers *quisnam* to *qualis*, cf. ver. 4. Those efforts proceeded from blind fear of impotent men, and were a renouncing of fidelity to God. Thou didst sin grievously without need. For thou becamest a liar, not considering what a crime it was.—*Then was I not silent*, etc.? I was silent at such unfaithfulness, and that *from time inconceivable;* xlii. 14 refers to the beginning of the exile, but here the *terminus a quo* is indefinite.—*And thou fearedst me not*, misinterpreting my forbearance. Ver. 12. When God shall again speak, it will appear of what sort their righteousness and their handiwork (the idols) are, namely, that they are of no use. Knobel, Del. differently: as concerning thy handiwork, they, etc. Ver. 13. In the judgment now beginning, let thy *heaps*, namely of idols, help thee, of which thou hast laid up a whole collection (cf. ver. 6). The antithesis: Whoever trusts in me shall possess my *holy mountain* (as in xi. 9), leads the prophet again to his favourite theme, the march of the faithful Church homeward,

14. And he says: Cast up, cast up, clear the road, take away every hindrance from the way of my people! 15. For thus says the high and lofty One who dwells for ever, and whose name is "Holy:" In the height and the holy place I will dwell, and with the crushed one and him who is of lowly spirit, to revive the spirit of the lowly, and to revive the heart of the crushed ones. 16. For I will not contend for ever, and not be wroth continually: for the spirit would languish before me, and the souls which yet I created. 17. For the iniquity of his covetousness I was angry, and smote him, hiding myself in anger, so that he went on stubbornly in the way of his heart. 18. I have looked on his ways, and will heal him, and will lead him, and repay comforting things to him and his sorrowing ones. 19. He who creates the fruit of the lips; Peace, peace to the far off and the near, says Yahveh; and: I will heal him. 20. But the godless are like the driven sea, for it cannot be still, and its waters toss up mire and filth. 21. There is no peace, says my God, for the godless.

ver. 14 f. Ver. 14, like xl. 3 and lxii. 10 (in all three sections). —Of ואמר (different in xl. 6), God is the subject. Ver. 15. With the accumulated predicates expressive of dignity his condescension to the meanest stands in emphatic contrast (as in xl. 10 f.). Cf, on the idea, xlii. 3 and Prov. iii. 24; 1 Pet. v. 5; Jas. iv. 6.—להחיות, Hiph., to revive; cf. the noun, ver. 10. Ver. 16. Cf. liv. 7 f. God pities the feebleness of man's spirit, which faints at His wrath, cf. Ps. lxxviii. 39, ciii. 14, and several others. Ver. 17. *Sin of his gain, i.e.* his sinful covetousness, which was a cancer in this people from of old.—With בצע, cf. lvi. 11; Ezek. xxxiii. 31; Ps. cxix. 36 (1 Tim. vi. 10). ואקצף, finite verb, instead of infin. absol., closely conjoined with the foregoing. Without speaking further, God let it obstinately take its own self-chosen way (way of its heart). All sin is an asserting of the human will at the expense of the divine. Ver. 18. I have looked at, namely in love.—Will repay him consolations, *i.e.* comforting recompense, for his lost blessings. Ver. 19. נוב or נִיב, fruit of the lips, is joyous confessions and songs of thanksgiving to the Lord. Ver. 20. Cf. xlviii. 22. The ungodly are like the restless sea that cannot be still, and whose waves cast up mire. Their lips bud not with the God-created fruit, which is a sign of inner peace, but their filthy life betrays their inner unrest and uncleanness.

EXPOSITION.

Contents of lvi. 9–lvii. Rebuke of the duty-forgetting Heads and incorrigible Members of the nation: 1. Of the former, lvi. 9–12; 2. of the latter, lvii. 1–13. 3. Promise to the Righteous and Penitent, the Godless being excluded, lvii. 14–21.

This last discourse of the second section is again chiefly of a menacing character, like ch. xlviii. This time the rebuke is even specially severe, because the sufferings of God's Servant now revealed in all their greatness also make clear the utter profligacy of his countrymen. Because these impenitent ones have learnt nothing in the school of suffering and captivity, but hold tenaciously by their treachery to God and men, the prophet resumes toward them the reproving tones of his pre-exilian and exilian forerunners, charging them with the guilt of their fathers, and even in point of form recalling more than elsewhere earlier oracles and sayings, especially of Jeremiah (cf. lvi. 9). Sayings of this class, not preserved to us elsewhere, may possibly be employed; still we see everywhere in lvi. 9–lvii. 13*b* the features of our prophet, so that we have not before us an unrevised interpolation.

LVI. 9–12 addresses the leaders of the nation in tones like those of ancient oracles to the authorities at Jerusalem. Those now rebuked are especially prophetic heads as well as other "elders" of the exiled community, who, instead of doing their duty and speaking the truth for the people's good, only look after gain and enjoyment. Such unprincipled men among the influential rulers of the nation were undoubtedly the cause of many sufferings and temptations to Yahveh's true confessors in exile, sufferings even to death (lvii. 1 f.), from which again important features have come into the picture of the patient "Servant of Yahveh."—In lvii. 3 ff. God argues with the whole rebellious generation, which He reproaches with scornful delight in those persecutions (ver. 4) and abject idolatry, in which its guilt blends with that of its fathers, being united organically with them not merely in blood, but also in inward sympathy. The reproach of idolatry (vv. 5–8), according to other passages also (cf. especially xlviii. 5),

lies at the door of the exiles: in the same way treachery, of which the dallying with foreign powers (vv. 9–11), such as an Ahaz, Manasseh, and others practised, was only a speaking testimony. This denial of the Lord in a religious and political respect God's judgment will bring to light and punish (ver. 12 f.), whereas the righteous will again possess the hallowed fatherland (ver. 13*b*). This antithesis leads the seer to a new assurance of divine grace toward the penitent (vv. 15–19), whereas the final exclusion of the persistently wicked is emphasized at last, ver. 20 f., in harmony with the strain of the discourse and its position at the end of a section. Cf. on xlviii. 21.

SECTION III.

CONSUMMATED SALVATION, CH. LVIII.–LXVI.

1. *False and True Worship*, ch. lviii.

LVIII. 1. Cry with full strength, spare not! Make thy voice sound forth like a trumpet! And declare to my people its sin, and to the house of Jacob its offences. 2. And withal they consult me day by day; and they desire to know my ways! Like a people that has practised righteousness and never forsaken the law of its God, they demand of me "just judgments;" they desire God's drawing near! 3. "Wherefore have we fasted, and thou didst not regard; we have

CHAPTER LVIII.

Ver. 1. Cry *with the throat*, not merely with the lips. To declare aloud the danger is the prophet's duty when his people commit sin. Ver. 2. They ask explanation about God's ways as if they had a right to it, whereas He only explains them to His faithful ones, Ezek. xx. 1 ff. They desire from me just judgments, as if in this case they would live, God's drawing near (His judicial παρουσία), as if they would fare well at it! What blindness! Ver. 3. *Fasting*, formally prescribed in the Pentateuch only for the great day of atonement, became general especially after the exile, when fast-days were observed at Jerusalem in times of calamity (Zech. vii. 3, 5).

bowed down our soul, and thou tookest no notice?" Behold, on the day of your fasting you pursue business, and you oppress all your labourers. 4. Behold, you fast for strife and wrangling, and to smite with unjust fist. You fast not at this time to gain a hearing for your voice on high. 5. Can this be a "fasting" such as I love, a "day when a man bows down his soul"? When one hangs down his head like the bulrush, and puts under (him) sackcloth and ashes; dost thou call this "fasting," and a "day acceptable to Yahveh"? 6. Would not this then be a fast such as I love: to loose unjust bonds, to untie the knots of the yoke and let the crushed go free, and that you break every yoke? 7. Is it not truly, that thou break thy bread to the hungry and bring the wretched and homeless to thy house? when thou seest one naked, that thou cover him, and make not thyself distant to thy own flesh? 8. Then shall thy light break forth like dawn, and thy healing bud quickly, and thy righteousness shall go before thee, the glory of Yahveh march behind thee.

The phrase used in the law for it is "humbling the soul;" the intention then in fasting was to chasten the flesh along with the soul, that God's Spirit might come to reign the sooner, which effect, of course, was by no means certain. *You come to business*, to be explained after ver. 13: find occasion to do it.—נגש (here not assimilated form, Ges. § 19. 2*a*), elsewhere urging, driving a debtor, here a labourer (עָצֵב, or עָצָב, or עָצָב, here only, if not from עָצֵב, labour) who is under obligation to render work. Ver. 4. Fasting only makes them morose and quarrelsome, so that they vent their anger on their dependants, which even leads to rude blows. Ver. 5. The ל in הלכף (infin. of כפף) is again taken up in הלזה, and governed by תקרא. The infin. finds its continuance first of all in the finite verb יציע. Ver. 6. מוטה (from מוט, to shake, liv. 10), the cross-beam of the yoke. Ver. 7. Further enumeration of works of mercy; this, besides, would be true fasting: breaking bread to the hungry; the infin. then passes into fin. verb.—מרוד (from רוד), wandering about, plur. in concrete form the wanderers, the homeless.—*From thy own flesh, i.e.* thy countrymen, who are thy own flesh and blood, hidest not thyself, *i.e.* makest not thyself inaccessible, refusest not help. Ver. 8. ארוכה, not bandage (Ges.), but flesh growing again in the wound, Jer. viii. 22. Then the nation's righteousness will walk before it, and the glory of the Lord march after it, in true Deutero-Isaianic style, cf. lii. 12.

9. Then thou shalt call, and Yahveh will answer; thou shalt cry, and he will say: Here am I! When thou removest oppression from thy midst, stretching forth of finger and godless words, 10. and dealest out to the hungry what thou desirest, and satisfiest the humbled soul: then shall thy light shine in darkness, and thy deep darkness be like bright noon; 11. And Yahveh shall lead thee continually, and satisfy thy soul in sand-wastes, and make thy bones supple: and thou shalt be like a watered garden, and like a fountain of waters, whose streams deceive not. 12. And they who proceed from thee shall build the ruined places of former days: and thou shalt raise up the foundations of former generations, and they shall call thee: "Restorer of broken walls," "Renewer of ways for habitation."

13. If thou keep back thy foot from the Sabbath, that thou pursue not thy business on my holy day; and if thou call the Sabbath a delight, hallowed of the Lord, "honourable," and honour it by not following thy own ways, doing thy own business, and indulging freely in talk: 14. then thou shalt find thy delight in Yahveh; and I will make thee walk on the heights of the land, and I make thee enjoy the heritage of Jacob, thy father: for Yahveh's mouth has said it.

Ver. 9. The verse should close with הִנֵּנִי.—*Stretching out the finger*, scornful gesture, recalling lvii. 4. Despite all calamity, it is a scoffing generation. — שלח, abbreviated from שִׁלֹּחַ. Ver. 10. If thou *dealest out* (Hiph. of נפק=פוק, to go forth), as above: to break; instead of bread here life, *i.e.* means of life; better: desire = what is desired. Ver. 11. בְּצחֲ, formed by reduplication from the stem צח, to be bright; blinding, shadeless wastes. Ver. 12. ממך virtually contains the subject, as in lix. 19.—*Ruined places of inconceivable time, i.e.* which have long laid waste; just so foundations, which have remained unbuilt on for generations, thou wilt raise up from thy superfluous strength.—*Ways for habitation, i.e.* ways which make the land inhabitable, and are a sign of much population. Ver. 13. New enjoining of the *Sabbath*, see lvi. 2.—עשות either = מֵעֲשׂוֹת, or better still, dependent on תשיב. — Thou call the Sabbath a delight, because it brings thee near to the Lord; not a burden, because it withdraws thee from ordinary life (Del.). —דִּבֶּר דבר, *in malam partem*, as in Hos. x. 4, rash, or at least unspiritual talk displeasing to God. Ver. 14. Kethib בְּמוֹתֵי,

Keri בָּמְתֵי, after Deut. xxxii. 13, *heights of the land*, which here means the Promised Land; but the phrase is prophetically ideal. *The mouth of Yahveh has said it*, see on xl. 5.

EXPOSITION.

Contents of ch. lviii. False and True Worship: 1. The Vain Worship of the present, vv. 1–5. 2. Ministry of Mercy to others, which the Lord will bless, vv. 6–12. 3. True Worship, ver. 13 f.

The last part of the book begins with a severe reproof, meant to purify the Church and prepare it to receive salvation. It is true, the prophet has not before him utterly godless people, but those who besiege him, as God's seer, with questions about the future, and pride themselves on their religious usages and customs, especially their fasting. They wonder that the Lord takes no notice of this asceticism of theirs, and does not hasten to their help. Vv. 1–5 expose the hollowness and falseness of this outward piety. On these fast-days they are far from lifting up their souls truthfully to the Lord; they know how to combine the pursuit of their business with the observance, and so even on these days seek their own advantage (cf. lvii. 17); and when they themselves appear to rest, they avoid loss by driving others, towards whom they are the more hard-hearted as on these fast-days, which profess to be acceptable to the Lord, a specially hateful disposition prevails, giving rise to the most abominable scenes. From this may be inferred the character of their delight in prayer and answers to prayer.

If in these self-righteous pretenders we see the forerunners of the later Pharisees, our prophet also appears as a forerunner of Jesus Christ, testifying, just like the Lord in the Gospels, the true will of God in opposition to such errors, vv. 6–12. The true fasting, the sacrifice of abstinence well-pleasing to God, would be for the well-to-do to remember the poor and unfortunate in sincere charity, and those in high position to busy themselves in removing every crushing yoke, every heavy burden, lying on their fellow-men. Such exercise of love and compassion (with which the use Jesus made of the Sabbath so perfectly agrees), joined with rest from all work of personal gain (ver. 3), and the putting away of all sinful

pressure and useless gossip (ver. 9), would bring rich blessing, and hasten the fulfilment of the most glorious promises.—To this predominantly ethical worship must be added the worship of ceremony required by the law, in which the observance of the Sabbath is again specially dwelt on. It should be observed that this day is not to be an irksome burden to man, but a delight, a pleasure, man rejoicing on this day to draw near to God; then he will indeed (ver. 14) enjoy blessedness from the Lord. That ver. 13 does not require tiresome indolence like that of the Pharisees, follows from what has been already said, and especially from ver. 7 ff., which verses apply also to the Sabbath; for such works of charity are no disturbance of the rest of fast-days required by God; man is only to abstain on this day from his own cares and pursuits and amusements.

2. *Obstacles to Salvation Overcome*, ch. lix.

LIX. 1. Behold, Yahveh's hand is not too short to help, his ear not too hard to hear; 2. but your iniquities it is which separate between you and your God, and your sins make him hide his face from you in order not to hear. 3. For your fists are soiled with blood, and your fingers with iniquity; your lips have uttered deceit, your tongue murmurs villainy. 4. No one proclaims righteousness, and no one pleads with honesty. They trust in nothingness and utter falsehood, conceive trouble, and bring mischief into the world. 5. They

Chapter LIX.

Ver. 1. *Short hand*, as in l. 2.—קָבֹר, of the senses: to be heavy, sluggish, dull. Ver. 2. Cf. l. 1.—To conceal the face, of course God's. Ver. 3. נגאלו (with א, later form for ע, as in lxiii. 3), peculiar hybrid formation of Niph. and Pual, Ges. § 51. 2*a*.—הגה, humming of the tongue, expressive of thinking or brooding on thoughts, before it takes shape in word or act. Even such musing is sin, when about bad things. Ver. 4. *Who proclaims righteousness*, appearing publicly as its witness. נשפט may mean to judge or to plead, here the latter, as usual; no one pleads *bona fide*, according to the best of his knowledge and conscience, but contends for more than is due to him.—The infin. absolutes describe what happens universally. Ver. 5. What they hatch is deadly; what they do futile,

lay basilisk's eggs, and they weave spider's threads; whoever eats of their eggs must die, and if one is crushed it opens into a viper. 6. Their threads never become a garment, nor can one cover himself in their handiwork: their works are those of mischief, and violent doing is in their fists. 7. Their feet run to wickedness and make haste to shed innocent blood: their thoughts are thoughts of mischief; overthrow and ruin is in their paths. 8. The way of peace they know not; and there is no justice in their tracks: they make their paths crooked for themselves; he that treads therein knows no peace.

9. Therefore justice remains far from us, and righteousness will not come to us: we wait for light, and behold obscurity—for gleams of brightness, we walk in thick darkness. 10. We are forced to grope by the wall like the blind, and we grope about like the eyeless. We stumble at bright noonday as in the twilight; like dying men among those boasting of strength! 11. We all growl like bears, and we mourn like doves; we wait for justice, and it comes not; for salvation, and it remains far from us. 12. For many are our sins

useless. This is presented in two apt figures. The eggs they hatch are serpent-eggs of the most dangerous kind (see on xi. 8); the webs they weave are spiders' webs. Thus their projects are fatal to others, useless to themselves.—Properly, *that which is trodden* (egg) *splits into a viper.* הִמּוּרָה, with rare feminine ending, Ges. § 80. a. 2*d*; Eng. ed. § 79. Ver. 7. They hurry to do evil. Their feet are swift bearers and executors of their thoughts. Ver. 8. The *way of peace*, which would bring them and others to peace and safety. For him who is brought by chance into contact with them, whose path in life crosses theirs, peace is over. Ver. 9. *Therefore*, because of universal sinfulness, the desired state of order and righteousness, in which God would make known His favour, will not begin. Ver. 10 describes a state of uncertain groping after support, and vain searching for a glimmer of light.—נשׁשׁ here only, Piel: to grope, but common in Aramaic in this sense; cf. נְגַשׁ. Ver. 10*a b* form a purely synonymous, or, better, metrical parallelism.—*Among boasters*, to those who boast of life and health (cf. the Phœnician health-god Esmun), we Jews are dying ones, sick people, apparently prolonging a wretched existence a short time. Ver. 11. Their hollow cry of pain is like the impatient growling of a bear in confinement, or the softer but sad cooing of

before thee, and our transgressions witness against us. For our sins are known to us, and our iniquities—these we have perceived: 13. trespass and betrayal of Yahveh, and revolting from following our God, speaking oppression and apostasy, receiving into and pouring out of the heart words of falsehood; 14. and so justice was forced to turn away backward, and righteousness to remain far off. For truth stumbles in the street, and integrity is unable to enter. 15. And so truth is absent; and he that refrains from wickedness perforce becomes a prey. Then Yahveh saw it, and it was evil in his eyes that there was no justice. 16. And he saw that there was no one, and he was shocked that no one interposed. Then his own arm helped him, and *his* righteousness sustained him. 17. And he put on righteousness like a coat of mail, and the helmet of salvation was on his head; and he put on garments of vengeance as clothing, and clothed himself with zeal like a mantle. 18. According to the desert of the things done he will repay: fury to his adversaries, recom-

doves; cf. Ezek. vii. 16. Ver. 12. Cf. Ps. li. 6, where ידע is synonymous with נגד, with אֵת, as here. Ver. 13. The infin. absolutes, like those in ver. 4, express horror at the general, here their own, sinfulness. הרו and הגו are infin. absolutes Poel. Ver. 14. *Justice* and *righteousness* refer perhaps here, as in ver. 9, to the state of wellbeing, which was on the point of coming, but was forced to turn round and remain in the distance, because the ethical conditions for such a revelation of divine righteousness were wanting (according to others: to the right state driven away). Ver. 15. משתולל, properly, one forced to withdraw and leave his property to be a שְׁלָלָ.—The prophet again passes unobserved from confession to a description of the unhappy state of things; and then ver. 16 goes on rapidly to the promise. God was *shocked* that none was there, *i.e.* no one to intercede for His lost people (מפגיע, liii. 12); then He drew help wholly from Himself, relying simply on *His own* power and righteousness. Cf. lxiii. 5. Ver. 17. Thus He armed Himself for the general judgment. *Righteousness*, bringing deliverance to His people, retribution to the oppressors.—*Zeal*, loving zeal for His own, venting its displeasure on the enemies who attacked His inheritance; cf. lxiii. 6. Ver. 18. The double בְּעַל is explained by the nature of כְּ = *instar*; double כְּ, thus = nature of *x* is nature of *y*. Here: the nature of the proportion

pense to his foes; to the islands he will give recompense. 19. And they of the west shall fear the name of Yahveh, and they of the sunrising his glory. For he will come like a pent-up stream which a storm of Yahveh drives along. 20. And lĕ comes as a Redeemer for Zion and for those in Jacob turning from their sins, is Yahveh's oracle. 21. And I—this is my covenant with them, says Yahveh: My Spirit that rests upon thee, and my words which I have put in thy mouth, these shall not depart from thy mouth, and from the mouth of thy seed, and from the mouth of thy seed's seed, says Yahveh, henceforth even for ever.

of the acts is the nature of the proportion in which He requites.—גְּמוּל, not partic. as at beginning of verse, but noun = גְּמֻלָה, *recompense;* so too lxvi. 6; therefore not: that done by them (as in Obad. 15). Ver. 19. Construction as in lviii. 12. וְיִרְאוּ, with Metheg, *timebunt*, not *videbunt*, according to the parallelism, and Ps. cii. 15, as well as according to the nature of the object.—צָר, in pause for צַר, narrowed, from צָרַר, a *narrowed stream*, as such shooting along with redoubled force, and, in addition, *lashed* by a violent storm (נוּם, Polel, to drive in headlong flight), by a *storm of Yahveh, i.e.* one of extraordinary violence; the Hebrews bring phenomena, exceeding the ordinary measure, into immediate conjunction with God. He who thus storms along is the Lord Himself, more exactly, His judicial might.—Ver. 20. *Zion*, here the true Church, to which the Lord's drawing near means redemption; this holds good also of the *penitent from Jacob*, a wider circle than the domain of grace being thus taken into view. Ver. 21, cf. as to form Gen. xvii. 4. —אוֹתָם, see on liv. 15.—As to contents, cf. li. 16.—Ewald arbitrarily denies ch. lviii. and lix. to be our prophet's, with exception of lix. 21, and assigns them to an earlier author, like lvi. 9 ff. Various similarities point to our prophet, cf. *e.g.* lix. 1 f., 9 ff., 16 ff. (with lxiii. 1 ff.), 20, etc.

Exposition.

Contents of ch. lix. Obstacles to Salvation overcome: 1. Universal Sinfulness of God's people, vv. 1–8. 2. Confession, vv. 9–15. 3. Triumph of God's Salvation, vv. 16–21.

It is plain that delay has taken place in the coming of the deliverance already announced in ch. xl. ff. The reason of this, as we learn in ch. lix., is not that God is wanting in power or willingness to make good His word, but human

sinfulness, the corruption of those whom the deliverance is to benefit. The entire nation, regarded from the standpoint of the holy omniscient God, is in a state of complete moral perversity. But at last God effects its salvation, although, yea, because, His people lie so hopelessly bound in the chains of their sins. The coming grace may be kept back by man's guilt; but at last it forces its way through.

In vv. 1–8, then, the prophet, following up still further the exhortation of ch. lviii. 1, tells his people plainly of their sin in order to bring it vividly home to their minds. In ver. 3 ff. he gives a description of the general ungodliness, expressing itself in the whole walk, and explaining the uselessness of every plan and effort. Although sin may only have taken such gross forms in individuals, before God they were all thoroughly corrupt, for they all laboured under the evil of estrangement from God; cf. the similar picture in Rom. iii., where along with passages of the Psalms this description, ver. 15 ff., is used to characterize the universal corruption of men. In ver. 9 the seer pauses. He has discovered and stated the source of the ruin. *Therefore* (because there is so much sin) hope is always growing fainter, and it is as if things could never be better. Now that he and his hearers have become conscious of sin, his complaint, vv. 9–11, changes spontaneously into confession of sin, ver. 12 f., evincing the same horror of the abounding of sin as the accusation, ver. 3 ff. The prophet utters this confession as spokesman for the penitent among his people.

The answer follows in free form, ver. 16 ff., where the prophet relates how God, of His spontaneous grace and power, has already armed Himself to bring redemption to His helpless people, for whom no one pleads, and who have so little of their own to recommend them. His arming Himself is on account of hostile heathen nations, whose assaults and misdeeds He will requite in order to redeem Zion, *i.e.* His faithful Church, and those numerous members of His people who indeed have proved unfaithful, but have turned from their sins. With this repentant and redeemed Church the Lord makes (ver. 21) a new eternal covenant, according to which it shall be for all time the depository of God's Spirit and Word, which exactly agrees with li. 16. Such is

a description, brief but of lofty spiritual tone, of the wealth of the future Zion. In regard to the fulfilment, we must not forget that the prophet is speaking, not of the present entire nation, but of the penitent among them. These, in fact, became the core of the new Church of Zion, and also the foremost witnesses of the message of salvation to the whole world.

3. *Zion in Radiant Splendour*, ch. lx.

LX. 1. Arise, become light; for thy light is coming, and the glory of Yahveh is dawning upon thee! 2. For, behold, dimness covers the earth, and darkness the peoples; but upon thee Yahveh will arise, and his glory appear upon thee. 3. And nations shall walk to thy light, and kings to the brilliance of thy dawn. 4. Lift up thine eyes round about, and behold; they all assemble themselves, they come to thee! Thy sons shall come from far, and thy daughters be carried on the side. 5. Then thou shalt behold, and glisten, and thy heart shall tremble, and be enlarged; for the wealth of the sea rolls to thee, the treasures of the heathen come to thee. 6. The multitude of the camels shall cover thee, the dromedaries of Midian and Ephah; they shall all

Chapter LX.

Ver. 1, cf. li. 17, lii. 1. *Become light*, clear thy eyes to see the brightness. Ver. 3. Legend inferred from this verse, that the μάγοι were kings (Matt. ii. 1 ff.). That history is not unrelated to this prophecy, cf. ver. 6 with Matt. ii. 11. Ver. 4. In תאמנה we should expect Dagesh with נ; Pathach stands under מ instead of Sere, because in pause. *Supported* or *carried on the side* (lxvi. 12), alludes to the custom still common in the East of carrying a little child crossways on the hips, its face turned to the bearer, who supports it with her arm; whereas xlix. 22, in the same connection, the children are represented as sitting crossways on the shoulder, which is also often to be seen. Ver. 5. נהר, here as in Ps. xxxiv. 5, *to lighten*, glisten with joy.—פחד, to *tremble* with joyous excitement. Rapturous tremblings overcome her. Therewith the heart is *enlarged* with delight (opposite to anxiety).—The wealth of the *sea*. To antiquity the sea was the seat of immeasurable treasures.—חיל might here, perhaps, and ver. 11, be understood personally of the *élite* of the heathen; but the parallelism and lxi. 6 are against it; cf. also Hag. ii. 7. Thus, properly, "ability." Ver. 6. The multitude

come from Sheba, to bring gold and incense, and to sound forth the joyful praises of Yahveh. 7. All the flocks of Kedar gather themselves unto thee, the rams of Nebaioth shall minister to thee: they shall mount my altar with acceptance, and I will beautify the house of my glory. 8. Who, then, are these that fly like a cloud, and like doves to their lattices? 9. Yea, the islands wait for me, and the ships of Tarshish in front, to bring thy children from afar; they have with them their silver and their gold for the name of Yahveh, thy God, and for the Holy One of Israel, because he will make thee glorious. 10. And people of a strange stock build thy walls, and their kings shall minister to thee; for in my displeasure I smote thee, but in my kindness I will have compassion on thee. 11. And thy gates shall stand open continually; they shall not be closed day and night; to let the treasures of the nations come in to thee, and their kings in triumphal procession. 12. For the nation and the kingdom, which will not

(שִׁפְעָה, *abundantia*, properly, flood) of camels bearing precious things.—בֶּכֶר is properly the young male camel.—*Midian*, the well-known Arabian trading people, whose caravans used to bring the treasures of the south, especially of Arabia.—*Ephah*, a branch tribe of the same, Gen. xxv. 4. They bring riches from שְׁבָא (not to be confounded with סְבָא, xliii. 3, xlv. 14), in South Arabia, a land of gold, whence came the queen who brought gold, precious stones, and spices to Solomon (1 Kings x. 10). Ver. 7. *Kedar*, see on xxi. 16. The nomadic tribes, carrying on cattle-rearing, are just as eager to bring tribute as those carrying on trade. *Nebaioth* (Gen. xxv. 13 also, derived from Ishmael) are the Nabatæans, especially at home in the Sinaitic peninsula. They mount with acceptance on my altar, *i.e.* in a way acceptable to me. Thus these beasts serve Israel, since it will no longer have trouble or expense in offering sacrifice. Ver. 8. Something comes flying swiftly, like a cloud or swarm of doves flying to its lattices (the entrance to the dovecot). The question shows eager expectancy. The answer comes in ver. 9: They are ships bringing back the scattered ones. Ver. 9. The *Tarshish-ships first of all* (ii. 16), are first ready to come, having also, besides the captives, abundance of metals to bring, especially silver. Ver. 11. פְּתַח, Piel intrans., as in xlviii. 8.—חַיִל, see on ver. 5. The personal sense is here more probable. And their kings in *triumphal procession* (so Del. well), properly, led as prisoners, xlv. 14. Ver. 12. The

submit to thee, shall perish, and the same nations be utterly laid waste. 13. The glory of Lebanon comes to thee, cypress, plane, and box together, to adorn the place of my sanctuary; and I will honour the place of my feet. 14. And the sons of thy oppressors shall walk crouching to thee; and all thy revilers shall fall down at the soles of thy feet, and shall call thee "City of Yahveh," "Zion of the Holy One of Israel." 15. Instead of thy being forsaken and shunned, no one passing by, I will make thee an everlasting pride, a delight from generation to generation. 16. And thou shalt suck the milk of nations, and suck at the breasts of kings; and shalt learn that I, Yahveh, am thy Saviour and thy Redeemer, the Strong One of Jacob. 17. Instead of brass I bring gold, and instead of iron I bring silver, and instead of wood brass, and instead of stones iron: and I make peace thy government, and righteousness thy magistracy. 18. Violence shall no more be mentioned in thy land, overthrow and ruin in thy borders; and thou shalt call thy walls salvation, and thy gates praise. 19. No more shall the sun serve thee for light by day, and for brightness the moon shall not give thee light; but Yahveh will be to thee an everlasting light, and thy God thy splendour. 20. Thy sun shall no more go down, and thy moon shall not

life and welfare of the nations depend on whether they will submit to serve Israel or not, recalling Zech. xiv. 16 ff. Ver. 13. As the beasts spontaneously place themselves, so to speak, on the altar, so the noblest trees fit themselves into the temple. Other expositors suggest not merely timber-trees, but trees adorning the city and neighbourhood of the temple. But in this case the olive, myrtle, etc., would perhaps be named. See on xli. 19.—*Place of my feet* = where I stand, where I have taken my position. Ver. 14, cf. xlv. 14, xlix. 23.—שחוח, accus. stooping, bowing low. Ver. 15. תחת, here: *instead*, not: *for this that*. Ver. 16. From חֵלֶב, construct חֲלֵב, as from חֶלֶב. God's Church attracts to itself the best of all nations.—The *Strong One of Jacob*, as in xlix. 26. Ver. 17. Instead of poverty, wealth; instead of the crushing bondage of the present, a rule of peace and justice; properly, peace is appointed for government, righteousness for taskmasters. Ver. 19. It is not expressly said that there will be no more sun and moon. But in any case this city will receive its light more directly from the Lord, and so be no longer subject to the variation of day and

wane; for Yahveh will be to thee an everlasting light, and the days of thy mourning are finished. 21. And thy people are all righteous; they shall possess the land for ever, sprung from my planting, the work of my hands, in which I will glorify myself. 22. The smallest shall become a thousand, and the tiniest a strong nation. I, Yahveh, will hasten it in its time.

night, cf. Rev. xxi. 23. Ver. 20. With אסף, cf. Joel ii. 10. Ver. 21. The inhabitants of this new Jerusalem are all *righteous*, their guilt is cancelled (liii. 11), so that they can be driven out of possession of the land no more. They are called "shoot of my plantings" (מַטָּעַי should be read with Keri), have sprung from God's loving, careful nurture. Ver. 22, cf. liv. 1 ff.

Exposition.

Contents of ch. lx. Zion in Radiant Glory: 1. Dawn of the Sun of Divine Grace upon it, vv. 1–3. 2. Homage of the Nations, vv. 4–16. 3. Description of the Glorified City of God, vv. 17–22.

After the prophetic word has wearily forced its way in the last discourses through the darkness and misery of sin, it can now rise with ease to the glorious heights of the future, setting them in a clearer and more perfect light than ever before. Zion now appears in brightest glory, — the city to which all the wealth of the world streams, because God's wealth is in her. In ver. 1 f. she is again aroused, like one sleeping, at the breaking of the morning-light. What an astonishing prospect awaits her, illumined as she is by the light of grace, while it is still dark over the whole world, so that all who seek salvation flock to her! Cf. the similar description, ii. 2 ff. Moreover, the heathen bring their best, especially the children of Zion (Israelites), who are their captives, as the most costly present they can offer to the sorrowing mother. Besides, they bring themselves and their most costly possessions to present them in sacrifice to the God dwelling in Zion, to beautify His sanctuary, and to serve His Church. Thus the triumph of the true God over the Gentile world takes the form of a glorifying of His city, which now becomes the acknowledged centre of the world. That the reason of the outward glory of Zion is internal, appears clearly from the

end of ver. 17 and vv. 18 and 21. Where Zion appears most glorious as here, her spiritual character is most evident. But that this delineation does not point to a mere revival of the golden age of Solomon in heightened measure, but consciously transcends the limit of everything hitherto existing and deemed possible, is shown especially in ver. 19 f., according to which the revelation of God's gracious presence will rise to such a climax, that all defects in the order of nature will be abolished by it.

By what revelation of God's grace His city has been thus spiritualized and transfigured, and will be glorified, cannot be doubtful to Christians. To the Saviour manifested in Israel all nations do homage. The Church of Christ is the new, free Jerusalem, whose walls are salvation (cf. the name Jesus), whose gates stand always open to admit the elect of the nations desiring to serve the true God and publish His praise. The inhabitants of this city are a society of justified ones, among whom peace and grace reign. It is part of the completeness of the building of this city, at which the sons of the heathen labour, that the children of Israel, outwardly and spiritually scattered, shall be brought back with loving care by the converted nations to the Church of their God. But the glory of this Church, as yet belonging to the invisible world, will one day be manifested, and present a spectacle (Rev. xxi. 9 ff.) of which the present prophecy awakens a first, still imperfect, but yet most significant conception.

4. *The Herald of Grace once more,* ch. lxi.

LXI. 1. The Spirit of the Lord Yahveh rests upon me; because Yahveh has anointed me to announce good tidings to the lowly: he has sent me to bind up those of broken heart, to proclaim freedom to the captives, and unloosing to

Chapter LXI.

Ver. 1. The speaker in this chapter is not the prophet (so Targ. Calvin, and most modern expositors); in the dramatic style of the book the same one appears here as in xlii. 1 ff., which is also decisive as to xlviii. 16. For the speaker to describe himself so prominently as is done in this chapter from ver. 1 on, and to continue the description to the end of the dis-

the bound; 2. to proclaim an acceptable year for Yahveh, and a day of vengeance for our God; to comfort all mourners; 3. to put on the mourners of Zion,—to give them diadem for ashes, oil of joy for mourning, a robe of praise for a failing spirit; and they shall be called "oaks of righteousness," "planting of Yahveh," in which he will glorify himself. 4. And they shall build up ancient wastes, ruinous places of forefathers they shall raise up, and renew cities lying forsaken, ruinous places from generation to generation. 5. And strangers

course (ver. 10), would be strange and without analogy. The only question possible is, whether the prophet has a collective idea in view, of which he is part. But here also the description is finished and homogeneous, yea, individual, so that the preferable supposition is, that the prophet consciously makes another speak, behind whom he retires. In ver. 1, on the possession of the Spirit, cf. xlii. 1, where plainly the same messenger speaks, xlviii. 16.—*Anointed* is not to be brought into direct conjunction with the "Messiah," who is never called מָשִׁיחַ in the Old Testament; the reference, too, is not, as the context shows, to anointing to kingly or priestly dignity, but to the prophetic office (1 Kings xix. 16). But in all cases the expression denotes high dignity.—דרור, *to proclaim freedom* (properly, free roaming about), is taken, after Lev. xxv. 10, from the arrangements of the jubilee year, when freedom was proclaimed to all slaves. The same idea of the jubilee year, therefore, underlies ver. 2. Ver. 2. *Year of acceptance, i.e.* by whose observance one will draw down God's good pleasure upon him, as in lviii. 5.—פקחקוח, to be read as one word, since no noun קוח is known; so reduplication of פקח (Ges. § 84*b*; Eng. ed. § 83).—Since it will not pass off without violence, the day of redemption is called also God's day of vengeance.—Year and day are not in this connection to be pressed in temporal sense. Many ancient theologians concluded from this passage that the work of Jesus lasted only a year. Ver. 3. The author again takes up his first verb לשום by לתת.—פאר, *elegans paronomasia* (Calv.).—Anointing oneself with oil was mostly practised on joyous, festal occasions (cf. Matt. vi. 17). They will be covered with songs of praise, as with a mantle.—A failing, dead-weary spirit, cf. xlii. 3.—קרא, Pual with ָ, as in xlviii. 8, etc.—אילי, not rams (Syriac) or *fortes*, but trees, in accordance with the next clause: planting, cf. lx. 21.—The speaker himself puts the ornament on the Church, and imparts salvation to it. Ver. 4, cf. lviii. 12. Ver. 5 f. The heathen worshipping the God of Israel will

shall stand ready and feed your flocks, and foreigners be your ploughmen and vinedressers. 6. But you shall be named priests of Yahveh, they shall call you ministers of our God: you shall eat the wealth of the heathen, and boast in their glory. 7. Instead of your shame there is double, and instead of reproach they shall exult on account of their portion. Therefore they shall obtain double possession in their land; everlasting joy shall be theirs. 8. For I, Yahveh, love right, I hate villainous robbery; and so I give their reward faithfully, and an everlasting covenant I make with them. 9. And their seed shall be well known among the nations, and their offspring amid the peoples: all that see them shall know that they are a seed which Yahveh has blessed.—10. I rejoice heartily in Yahveh, my soul exults in my God. For he has clothed me in robes of salvation, he has put on me the mantle of righteousness; like a bridegroom who puts on a priestly coronet, and a bride who clothes herself with her jewels. 11. For as the earth sends forth its shoots, and as a garden makes its plants shoot forth; so will the Lord Yahveh make righteousness shoot forth, and songs of praise in the sight of all nations.

provide for the earthly needs of the people, so that the latter can attend entirely to God's service; cf. lxvi. 21. Ver. 6. תתימרו, from אמר=ימר (not מור, to exchange), to be elevated; to boast. Ver. 7. *Instead of your shame double, i.e.* ye shall receive in possession by way of compensation, *and instead of shame they shall exult* in regard to their portion. לָכֵן, either to be referred to the shame suffered, or better, to the promise given, Del.: so shall they then. . . . Ver. 8. בעולה for בְּעַוְלָה.—*Everlasting covenant*, cf. lix. 21. Ver. 9. They find universal recognition as God's people. Ver. 10. Jerusalem is not the speaker (Targ.), but the speaker of ver. 1 ff., whose words only here and there merge in God's. *He clothed me*, cf. lix. 17, where God clothes Himself in righteousness and salvation; He now equips His Servant, who is to communicate both.—עָטָה=יָעַט. He comes forward festively adorned, like a bridegroom, wearing a coronet in the manner of a priest, or like a bride in her jewelry. The first means the high priest's head-covering, formed by winding a long piece of linen round the head, in such a way that it rose high above the head and ran out to a point; it is called מִגְבָּעָה or פְּאֵר. That of the bridegroom, therefore, was similar.

EXPOSITION.

Contents of ch. lxi. The Herald of Grace once more: 1. His Joyous Mission, vv. 1–3. 2. Unfolding of his Message, vv. 4–9. 3. His Festal Joy, ver. 10 f.

Once more the personal organ of the Lord appears here, whom we have known from ch. xlii. 1 ff. onward. It is, as careful comparison with the earlier passages at once shows (cf. on ver. 1), not the author himself, but the ideal figure whom he sees as the mediator of salvation. Here in the third section of the book, where all notes struck previously are heard once more and die away in harmony, the much-tried Servant of Yahveh, who appeared in the second section as a patient sufferer and bowed to the earth under the load of his people's guilt, could not be omitted. Now he appears solely as a herald of joy and preacher of salvation, and surrounded by glorious promises (chs. lx., lxii., etc.). He proclaims the joyful year of grace now opening and bringing freedom to all the captive members of God's people. The shame of the Lord's mourning Church is changed into glorious distinction. As Israel had been hitherto the absolute slave of the nations, so now conversely the heathen serve it. They will relieve it of all care for earthly things, so that, in harmony with its proper calling (Ex. xix. 6), it will be able in all its members to give itself to the priestly service of its God. This is a great advance upon the Mosaic law hitherto in force, which Ezekiel had confirmed in a new way, since here the limit between priesthood and profane people is abolished. Moreover, the limit provisionally left between priestly Israel and the heathen carrying on worldly labour in God's service was not a permanent one; it is broken through even by our prophet, lxvi. 21. Thus prophecy here tends powerfully towards the N. T. goal, which is reached at least initially, 1 Pet. ii. 9.—But all the promised salvation, springing from God's grace, unites in and upon the person of God's messenger, ver. 10 f., who is, as it were, clothed with it, appearing as a bridegroom decked in priestly attire. Were it our prophet here describing himself in harmony with his comforting mission, he could still only be called a faint type of a greater One, whom he unconsciously represented, and to whom his

description is infinitely more suitable, as that greater One recognised Himself in it, Luke iv. 16 ff. But in reality he here consciously lets a higher One speak, and that the noblest and most blessed human form—the Servant of God, who invites His people and the whole world to the divine salvation which He wondrously embodies in His own person.

5. *Redemption near*, ch. lxii.

LXII. 1. For Zion's sake I cannot hold my peace, and for Jerusalem's sake cannot be still, until her righteousness dawn like the brightness, and her salvation like a burning torch. 2. And the nations shall behold thy righteousness, and all kings thy glory; and men shall call thee by a new name, which Yahveh's mouth shall fix. 3. And thou shalt be a crown of glory in Yahveh's hand, and a royal diadem in the hand of thy God. 4. Thou shalt no longer be called "Forsaken," and thy land no longer be called desolation: for men shall call thee "My delight in her," and thy land "Married:" for Yahveh shall delight in thee, and thy land shall be married. 5. For as a young man takes to himself a virgin, so thy sons shall

Chapter LXII.

Ver. 1. The prophet is not speaking (so most expositors), but God (ver. 6), whose *silence* would mean the opposite of active interference in the world's history, cf. xlii. 14, lvii. 11, lxv. 6.—*Her righteousness*, here justification proved by facts, and so publicly known. Ver. 2, cf. lx. 3.—נקב, to pierce through, to mark; cf. στίζειν, to mark with a στίγμα. The *new name* includes a new nature; here a new glory known only to God (cf. ver. 4), the name being a pledge of the thing; cf. lx. 14; Rev. ii. 17, iii. 12. Ver. 3. The idea of a wreath or crown is natural in the case of a walled city. God holds those whom He esteems in His hand as a victor's prize (להתפאר, lx. 21, lxi. 2).—צָנוּף (here only) or צָנִיף (iii. 23), something wound round, headband, turban; here, according to context, one worn by kings as the insignia of dignity. Ver. 4. חפצי בה, actual female name, 2 Kings xxi. 2. Here the suffix applies, of course, to God, see ver. 5.—*Married.* Her real husband is God (cf. liv. 5 f.); but here the marriage of the land is interpreted of its inhabitants, ver. 5, which is a consequence of the restored covenant with the Lord. Vv. 4, 5 form a chiasmus. Ver. 5. The children, begotten of the land, marry it, make it their own.

take thee to them; as a bridegroom delights in his bride, so thy God shall delight in thee. 6. I have set watchers, O Jerusalem, upon thy walls, who shall not be silent the whole day and the whole night: ye that remind Yahveh, give yourselves no rest! 7. And leave him no rest until he establish and make Jerusalem a praise upon earth. 8. Yahveh has sworn by his right hand and by his mighty arm: I will never again give up thy wheat for thy enemies to eat; and foreigners shall never drink thy new wine, on which thou hast laboured: 9. but they who reaped it shall eat it, and praise the Lord; and they who gathered it shall drink it in my holy courts.

10. March ye, march ye through the gates! Clear the way of the people! Cast up diligently the high-road! Remove the stones! Set up a banner over the nations! 11. Behold, Yahveh makes himself heard to the end of the earth. Say ye to the daughter of Zion: Behold, thy salvation is coming;

Ver. 6. God announces that He has set prophetic watchers on the walls of the *future* Jerusalem, attending to their office day and night, so that no danger comes near; of this ver. 8 is a natural continuation. But since these watchers are already placed in idea (cf. xlix. 16, lii. 8), the prophet cries to them: *Ye that remind Yahveh* (namely, of His promises, a part of the prophet's office), *give yourselves no rest*, applying this more in detail, ver. 7, to the task which they have already in hand. Ver. 8. What has so often occurred shall not take place again; cf. Deut. xxviii. 33, 51. Ver. 9. They who gather it, namely, the wheat; they who gather it together, namely, the new wine. Knobel, too punctiliously, combines therewith ch. lxi. 5: "Only reapers and vine-gatherers are spoken of, because the heathen do other field-labour," as if the help of the heathen were excluded from the work of harvest. There is no allusion to such a division of labour.—The enjoyment of the produce of the earth is, of course, to be united with thanksgiving and festivals in the temple, Deut. xiv. 22 ff. Ver. 10. *March ye*, to be understood of departure from the cities of the exile; cf. xlviii. 20, lii. 11 f. (in all three sections of the book).—The further summons to prepare the way is addressed indefinitely; cf. xl. 3 f., lvii. 14 (the same in all three parts).—Raise a banner, a standard over all nations, which signal will serve to gather together the scattered children of Zion, and to indicate the direction of the march. Ver. 11. Whilst God's call goes to the end of the earth, they are to speak to Zion, as in 11*b*; see on xl. 10.

behold, his reward is with him, and his work before him. 12. And men shall call them "the holy people," "the Redeemed of Yahveh;" and thou shalt be called: the city "Much-visited," that is never forsaken.

EXPOSITION.

Contents of ch. lxii. Redemption near: 1. God's blessed, irrevocable Purpose respecting His People and City, vv. 1–9. 2. Summons to depart out of Captivity, vv. 10–12.

This discourse testifies anew that God cannot and will not depart from His plan to glorify Himself in His people and city before all the world, and affords new glimpses into the future glory of this city, which will be a monument to God's honour that He will know how to preserve. The fervent longing that the time may soon dawn mingles in the description (ver. 6 f.). The glorious picture here unrolled encourages the prophet anew to raise the call, first heard long before, urging to depart from captivity and to hasten the necessary preparations.

6. *The Sanguinary Judgment in Edom*, lxiii. 1–6.

LXIII. 1. Who is this that comes from Edom, in deep-red garments from Bozrah, majestic in his apparel, tossing back his head in the greatness of his strength? "I am he that utters righteousness, rich in help." 2. Wherefore the red in thy apparel, and thy garments like those of a treader of the winepress? 3. "I have trodden the winepress, I alone; and of the peoples no man stood by me. So then I trod them in

CHAPTER LXIII. 1–6.

Ver. 1. *Bozrah*, see on xxxiv. 6. — בָּא, partic., after Cant. viii. 5.—חָמוּץ, properly, sharp; hence glaring red (cf. ὀξύς). The ominous name of Edom falls in well with the description. —הָדוּר בְּ, pompous in his attire. — צָעָה (quite differently in li. 14), to lean back the head proudly, as in Arabic *ssagâh* (Ges. *Thesaur.*); others less probably: a stooping or rocking walk.—To the wondering question the victor answers: I am he, etc. (= אֲנִי הוּא).—*Righteousness and salvation* again together, as that which God bestows. Ver. 2. His garment is sprinkled all over with red, like that of a winepress-treader with grape juice. Ver. 3. *No one*, cf. lix. 16.—The figure of winepress-

my wrath, and trampled them in my fury; and their sap sprinkled my garments, and all my clothing I have soiled. 4. For the day of vengeance was in my heart, and my year of deliverance has come. 5. And I looked when none helped me; and I was astounded when none stood by me: then my own arm helped me; and my fury, it stood by me. 6. And I trampled the nations in my wrath, and made them drunk in my fury, and made their life-sap run down to the ground."

treading for a sanguinary judgment, already in Joel iii. 13.—נָזָה, *to sprinkle.*—נצח is perhaps allied thereto: the sprinkling, the sap, after the Arabic *nadacha* (Schultens). The Jewish lexicographers take it differently, starting from the meaning strength: life-force.—אנאלתי, after Aramaic, for הַנְאַלְתִּי, Ges. § 53. a. 6; Eng. ed. § 52; the verb, as in lix. 3. Ver. 4. Day and year, as in lxi. 2. Year of my redeemed, or better: *my redemption-year*, plur. of abstraction, like עֲוֹנוֹת, etc., with allusion to jubilee year as above. Ver. 5, cf. lix. 16. — סומך, supporter, ally. Ver. 6. עמים. Thus many nations, if not all, are found among those judged. — Instead of אשכרם, Targ. and moderns read אֲשַׁבְּרֵם, I shatter them into fragments.

Exposition.

Contents of lxiii. 1–6. Sanguinary Judgment on the nations in Edom.

Already in xxxiv. 5 ff. we saw the general judgment executed on Edom by way of example. It is the same in the present vision. The hostility which this neighbouring people of kindred blood had displayed against Judah on occasion of the Chaldæan catastrophe, had wounded Judah worse than all other misfortunes; cf. Ezek. xxxv.; Lam. iv. 21 f.; Ps. cxxxvii. 7. Thus it is easily explained why the general judgment is concentrated in Edom, just like salvation in Judah. But, of course, a general judgment of the nations is meant, as is clear from vv. 4–6, and also in Obadiah, where the divine retribution for Edom's misdeeds expands into a universal one, ver. 15 ff. In the above oracle, of dramatic vividness and mysterious brevity, giving only glimpses of the main action in the distance, the judgment of the nations has taken place on the soil of Edom, a feature belonging to the dramatic embodiment of the idea. The seer sees with

astonishment a mighty hero-figure coming from Edom (cf. also Judg. v. 4), whose clothing is sprinkled like that of a winepress-treader, and learns on inquiry that a terrible grape-treading has in fact taken place there, in the well-known sense of Joel iii. 13, carried out by God alone. Far-fetched historical explanations, *e.g.* reference to the fall of Crœsus and his allies near Sardis (Knobel), are to be rejected. The picture is an apocalyptic one, and as such it influenced Rev. xix. 11 ff. —The ancient Church gave a materially different sense to ver. 3*a*, seeing in the solitary treader of the winepress, Christ sustaining His deadly conflict in Gethsemane.

7. *Fervent Prayer*, ch. lxiii. 7–lxiv.

LXIII. 7. I will praise the merciful acts of Yahveh, Yahveh's deeds of renown, as is due after all that Yahveh has bestowed upon us, and the abundant goodness toward the house of Israel which he has shown them, according to his compassions and the greatness of his loving-kindness. 8. And he said: Truly, they are my people, children that will not be faithless; and so he became a deliverer to them. 9. As often as they were afflicted, he himself felt affliction, and the angel of his face delivered them; in his love and his forbearance he redeemed them, and he lifted them up and bore them all the days of the foretime. 10. But they were rebellious, and grieved his Holy Spirit; then he turned into

Chapter LXIII. 7.

Ver. 7. בעל, as in lix. 18; but now גמל *in bonam partem.* The prophet speaks in the name of the Church, hence at once in the plural. Ver. 8. אך, affirmative. He became a *deliverer* to them, namely, in Egypt. Ver. 9. Kethib: As often as they were afflicted, there was *no affliction*, it had no trouble. Better: לו, Keri: he felt himself afflicted.—*The angel of His face*, the eminent angel, who mediates to men God's face, and so the revelation of His inmost nature, also led Israel, according to Ex. xxxiii. 15, during the desert-march; he is to be distinguished from the ordinary angels who represent perhaps God's hand, but not His face. Ver. 10. Alongside the angel, who is God becoming visible, and in so far the type of the incarnate Son of God, appears here the *Spirit* of God as the divine principle taking up its abode in man, and likewise viewed as a

an enemy to them, he himself fought with them. 11. Then they remembered again the days of the foretime, (remembered) him who became a Moses to his people: Where is he who led them up from the sea along with the shepherds of his flock? Where is he who caused his Holy Spirit to dwell in its heart, 12. who made his glorious arm go at the right hand of Moses, who clave the water before them to make for himself an everlasting name, 13. who made them march through the depths like a horse through the desert, that they stumbled not? 14. Like the cattle that descends into the valley, Yahveh's Spirit led them to rest: therefore hast thou led thy people, to make for thyself a name of renown.

15. Look now from heaven, and behold from thy holy and stately dwelling! Where now are thy zeal and thy mighty deeds? The stirrings of thy heart and thy feelings of compassion are closed against me. 16. For thou art our Father; Abraham verily knows nothing of us, and Israel acknowledges

person; for עצב requires a personal object, cf. Eph. iv. 30. Ver. 11. Then, in the difficulties arising, they remembered that time of grace, remembered the Moses of his people (accus.), the true Moses or deliverer (Ex. ii. 10), *i.e.* Yahveh. Instead of רעה read רֹעֵי (Masoretes). Moses, Aaron, Miriam are meant after Micah vi. 4; Ps. lxxvii. 21; perhaps also the elders, on whom His Holy Spirit came. In bestowing Him on these leaders, He made Him dwell in the heart, in the bosom of the nation, which of course gave rise to the possibility of grieving and rebelling against Him, ver. 10. Ver. 12. God caused His power in its majestic action to go alongside Moses. As the horse in the wide steppe, where it meets with no מִכְשׁל, finds itself in its true element, so the bottom of the sea became a commodious road to them. Ver. 14. Comparison with a flock descending in comfort to the valley; so Yahveh's Spirit led Israel with loving care.—כן recapitulates: so didst Thou once lead Thy people. Ver. 15 begins the real prayer: Let God turn His glance to the sad state of His people. There is nothing to be seen of His zeal (see on lix. 17) and deeds of power, and just as little to be discerned of His mercy, in strong contrast to once!—המון, according to xvi. 11; properly, the rumbling of thy bowels and thy feelings of sympathy are restrained towards me; *i.e.* thou hast done thyself violence to show no mercy, cf. xlii. 14, lxiv. 11. Ver. 16. Israel is justified in calling on *God* as *Father*, and consequently in claiming His protection, since He declared the

us not. Thou, Yahveh, art our Father; "our Redeemer" from of old is thy name. 17. Wherefore dost thou make us wander, Yahveh, from thy ways, dost thou harden our heart, that it fears not thee? Turn again for the sake of thy servants, the tribes of thine inheritance! 18. For a little while had thy holy people taken possession: our foes have trampled down thy sanctuary. 19. We are become such as those, over whom thou hast not ruled for time inconceivable, over whom thy name was never proclaimed. 19*b*. If thou wouldst but rend the heaven, wouldst come down, so that the mountains might shake before thee, LXIV. 1,—as fire kindles brushwood, (as) the fire makes water boil, to make known thy name to thy adversaries, that all the heathen might tremble before thy face,—2. performing terrible things which we hoped not for,—wouldst thou but come down, that the mountains might shake before thee! 3. But from of old none has heard, none has learnt, eye has not seen aught of a God beside thee, who performs for him that waits for him. 4. Thou meetest him who

nation His first-born son (Ex. iv. 22); and they are remitted to His fatherly protection, since their fathers after the flesh help them not in such straits. Ver. 17. הַקְשִׁיחַ, rare word; cf. הֶקְשָׁה, God not merely permits the people to be hardened, but even furthers the hardening, by this means exercising judgment on them. Ver. 18. למצער, in the sense of מוער, x. 25. מעולם, ver. 19, stands in contrast to the little time, when the nation was allowed to enjoy its land. Ver. 19*b* is better joined to what follows, with LXX, Syr. Vulgate. There should be no division of chapters here. The longing here reaches its climax. That God would burst the limits separating Him from the world of men, and hiding Him from their gaze! The parousia desired is conceived in the manner of the Sinaitic one, Judg. v. 5.—נזלו, not from נָזַל, but זלל, Niph., to shake, totter.

Chapter LXIV.

Ver. 1. The manifestation of God's holiness was necessarily a violent one, as fire kindles brushwood, *i.e.* with huge crackling, or flame making water boil. The second אש also is subject. Ver. 2 joins on to the foregoing: If Thou wouldst yet come down, performing terrible acts. Ver. 3. No God has revealed Himself like Yahveh.—*Who performs for him that waits for Him*, *i.e.* that which he looked for from Him.—Read יעשֶׂה, Ges.

delights to practise righteousness, those who remember thee in thy ways.

4*b*. Behold, thou wast wroth, then we became sinners; we (tarried) therein exceedingly long, and became evil-doers. 5. Thus we are all together become like one unclean, and all our righteousness like a filthy cloth; and we faded away all together like a leaf, and our iniquities carried us away like the wind. 6. And there was no one who called on thy name, who roused himself to hold fast by thee; for thou hadst hidden thy face from us, and didst make us melt away amid our guilt. 7. But now, O Yahveh, truly thou art our Father; we are the clay and thou our fashioner, and we all are the work of thy hand. 8. Be not angry, Yahveh, exceedingly, and remember not guilt perpetually! Look, behold now: we are all thy people. 9. Thy holy cities have become a desert, Zion has become a wilderness, Jerusalem a desolation. 10. Our holy and glorious house, where our fathers praised thee, is burned up with fire, and all our pleasant places have become a waste. 11. Wilt thou restrain thyself at such things, O Yahveh; wilt thou be silent and crush us beyond measure?

§ 75. a. 17; Eng. ed. § 74. Ver. 4. פֹּגֵעַ, as in xlvii. 3. *Who rejoices to do righteousness*, expressed in two clauses; conversely, the next sentence contains two thoughts: who walk in Thy ways and remember Thee.—*And we became sinners*, the wrath of God made us sin, as in 2 Sam. xxiv. 1.—בָּהֶם, best after Del. Knob. Cheyne, *et al.*, in this bad course, namely, we remain, cf. xxxviii. 16 and Ezek. xxxiii. 18.—ונושע is to be taken as question, if the reading is correct. Ewald, whom Cheyne follows, reads ἐπλανήθημεν, after LXX: וְנִתְעֶ (and we went astray); others better: וְנִפְשַׁע, and so we became evil-doers, parallel to ונחטא. Ver. 5. We could no longer let ourselves be seen, like one unclean, *e.g.* a leper.—Like a *filthy cloth*, properly, *cloth* of menses, thus stained with the worst impurity.—Observe the affinity between ethical and Levitical purity and impurity.—ונבל, as to meaning from נָבֵל, as to form Hiph. of בלל.—עוננו, with ו of plur. wanting, Ges. § 91. 2. a. 1; Eng. ed. § 89. Ver. 6. None had courage to adhere in faith to Thee.—מוג, Kal, here transitive. Others read תְּמֹגְגֵנוּ (cf. Gen. xiv. 20), *tradidisti* (Ewald, Cheyne, Knob., after ancients). Ver. 7. *Father*, cf. lxiii. 16.—*Potter*, xlv. 9 f. (xxix. 16). Ver. 7 states the consideration which is to move God to the course desired in ver. 8. Ver. 9 f. show that

Jerusalem-Judah was laid waste, and the temple burnt. *Thy holy cities* = the cities of the land hallowed by Thee.

Exposition.

Contents of ch. lxiii. 7–lxiv. Fervent Prayer: 1. Review of the long-past Period of Grace, lxiii. 7–14. 2. Supplication for Grace in the present State of Abandonment, lxiii. 15–19*a*. 3. Fervent Desire for the full Revelation of the Glory of the Lord, lxiii. 19*b*–lxiv. 4*a*. 4. Comprehensive Supplication for new Forgiveness, lxiv. 4*b*–11.

Here follows a prayer, in which the prophet speaks as representative of the oppressed exilian Church, which has come to understand the cause of its heavy visitations, and ardently longs for the Lord and the appearance of His salvation. This longing is first awakened and nourished by a review of the first period of grace, never celebrated enough, when the Lord delivered His people from Egypt, and led it through the sea and the wilderness amid continuous manifestations of His wondrous might and mercy (lxiii. 7–14); whilst at the same time, no doubt, the sinful intractableness of the people showed itself (ver. 10). From this remembrance of God's fatherly love and mercy once experienced springs, next, the prayer that the Lord would no longer be silent to the people that languishes for Him, and restrain His love (ver. 15 ff.). This prayer grows into fervent longing for a mighty parousia of the Lord, visible to every one, by which the hopes of the believing Church would be fulfilled, and the nations brought to submit to God (lxiii. 19*b*–lxiv. 4*a*). The conclusion opens with most humble confession, and merges again in the prayer which runs through the whole. Thus lxiv. 4*b* describes the present state as self-incurred; while, of course, God's condemnation has co-operated, making them ever sink deeper and deeper, until now they loathe themselves for their impurity. Their guilt drove them from the land, when their evil conscience would no longer permit them to take refuge in their God (ver. 5 f.). Nevertheless, He remains the author of their existence; and to this filial relation in which they stand to the Almighty their faith clings (ver. 7 f.), in order once again to beseech a gracious visitation of God. The holy land is laid waste, the temple

burnt. Can the Lord longer withhold His sympathy from His people, vv. 9–11?

8. *The Lord's Answer*, ch. lxv.

LXV. 1. I have made myself accessible to those who desired me not; I have been to be found by those who sought me not. I said: Behold, here am I! here am I! to a nation where my name was not called upon. 2. I have spread forth my hands all the day to an obstinate people, who walk in an evil way after their own thoughts. 3. The people who provoke me continually to my face, sacrificing in the gardens, and offering incense on the bricks; 4. who sit in the graves, and pass the night in retired places; who eat swine's-flesh, and whose vessels are full of filthy scraps; 5. who say: "Keep away

Chapter LXV.

Ver. 1. I have made myself sought, *i.e.* was accessible.—לֹא = לְאֶיֶּה לֹא.—*Behold, here am I!* elsewhere an answer to prayer, to which קרא ב refers. Instead of the passive, Ewald, Cheyne, Diestel read קָרָא, which is easier. Ver. 1 is scarcely to be referred, after Rom. x. 20 f., to the heathen, and ver. 2, where Paul inserts πρὸς δὲ τὸν Ἰσραὴλ λέγει, to the Jews; in this case the translation would be "a nation that is not called by my name," and also the verbs (Paul, ἐγενέθην, ἐμφανὴς ἐγενόμην) would obtain a somewhat different meaning. According to our explanation, they only express God's readiness to let Himself be found (cf. Ges. § 51. 2; Eng. ed. § 51). Ver. 2 then contains a climax: God has looked out toward Israel, stretched out both arms expectantly toward it, but it came not. Ver. 3 ff. Description of the heathenish conduct which keeps the Lord in constant anger, namely, the idolatrous practices of the exiles, which they to the Lord's provocation carry on before His *face, i.e.* with audacious boldness. The gardens allude to the Babylonian nature-worship, and the bricks point to Babylonia, where they were the usual building material. Even the altars were built of them, a thing not permitted by Israelitish law. Ver. 4. The sitting on the *graves* is connected with spirit-conjuring; the lodging in secret places, with the Babylonian mysteries. By eating *swine-flesh* they show that they utterly disregard their sacred ordinances (Lev. xi. 7). Properly: "Fragment of uncleannesses (פִּגּוּל, stench) are their vessels," Semitic usage of identifying instead of subordinating by prepositions. Ver. 5. At the same time they are full of the obscurity appropriate

from me! touch me not! for I am holy to thee,"—these are a smoke in my nose, a fire that blazes all the day. 6. Behold, it is written before my face; I will not keep silence, except I have requited; yea, I will requite into their bosom; 7. your own iniquities, and the iniquities of your fathers together, Yahveh has said, who offered incense on the mountains, and blasphemed me on the heights: yea, their reward I will first measure into their bosom.

8. Thus has Yahveh said: Like as one finds new wine in a grape-cluster, and says: "Destroy it not, for a blessing is in it:" so will I do for my servants' sake, not to destroy the whole; 9. and I will cause a seed to go forth from Jacob, and the inheritors of my mountains from Judah; and my elect ones shall inherit it, and my servants shall dwell there. 10. And Sharon shall be a pasture for flocks, and the valley of Achor a grazing-ground for oxen, for my people that inquire after me. 11. But you, revolters from Yahveh, who forget my holy mountain, who furnish a table for the god of fortune, and pour mixed drink for the goddess of destiny,—12. I destine

to those who take part in mysteries. Although stained with every heathen abomination, they put on sanctimonious airs as members of a secret order, and even avoid contact with their countrymen. Such people are a *smoke in my nose*, etc. Really they are that which provokes the divine wrath; but here they are called its element, in which it expresses itself: smoke and fire, which God puffs out, His wrath is ever blazing through such people. Ver. 6. *Behold, it is written*, namely, their iniquity. Ver. 7. ראשנה, first of all, before forgiveness can be spoken of; so according to Jer. xvi. 18. Others: their former doing. Ver. 10. The *Sharon-plain*, in the south-west of the land, was rich in pasture; the valley of *Achor*, in the south-east, is likewise mentioned as a valley on the border; cf. Hos. ii. 17; Josh. vii. 24.—*For my people*, belongs to the whole verse. Ver. 11. Read הערכים, Ges. § 35. 2*a*. *Gad*, according to the Semitic meaning of the word, is fortune, thus god of fortune, probably an appellation of the deity united with the planet Jupiter, whom the Arabs also call the great star of fortune, therefore in Babylonian = Merodach, Bel Merodach; see on xlvi. 1. For him lectisternia are held, meat-offerings provided. —מני, according to the etymon (cf. מָנָה, ver. 12), the goddess distributing, dispensing fortune (cf. the old Arabian goddess Manât), probably connected with the planet Venus (the minor

you to the sword, and you all shall stoop to the slaughter: because I called, and you answered not; I spoke, and you heard not, and did what was evil in mine eyes, and scorned what pleased me. 13. Therefore thus says the Lord Yahveh: Behold, my servants shall eat, but you shall be hungry; behold, my servants shall drink, but you shall be thirsty; behold, my servants shall rejoice, but you shall be in despair. 14. Behold, my servants shall sing for joy of heart, but you shall shriek for anguish of heart, and howl for brokenness of spirit. 15. And you shall leave your name behind as an oath to my elect ones: "so may the Lord Yahveh slay thee;" and he will call his servants by a new name; 16. so that he who blesses himself in the land shall bless himself by the God of faithfulness; and he who shall swear in the land shall swear by the God of faithfulness: because the former distresses are forgotten, and because they are hidden from mine eyes. 17. For, behold, I create new heavens and a new earth: so that the former ones shall be remembered no more, nor shall they come to

star of fortune of the Arabs), in Babylonian therefore a form of Istar, though it is true she has not yet been seen in this form on the monuments. On the other hand, *Nana* occurs here as the name of Venus (on the cylinder inscription of Tiglath-pileser called "Queen of Victory" and "Fortunate"). Cheyne takes מני to be a Hebraized form of Nana. Ver. 14. תילילו, Ges. § 70. a. 2; Eng. ed. § 69. Ver. 15. The *ecclesia infidelium* perishes, leaving behind only its name as a terrible oath. As the name runs, it means: "*and let the Lord Yahveh slay thee*," *i.e.* like those rebels. So also Knobel, Cheyne. Others refer "thee" to the perishing Church. His servants He calls by another (new) name (see on lxii. 2), corresponding to its new holy and blessed state. Ver. 16. אשר states the effect: so that, having experienced the trustworthiness of the true God, one swears by the *God of fidelity*, properly, of that which is faithful, softer to Semites than האלהים האמן. Delitzsch differently: the God of the amen, which would allude to a liturgical formula of asseveration (Ps. xli. 13; Deut. xxvii. 15 ff.), and with which ὁ ἀμήν, Rev. iii. 14, would have to be compared.—For the former distresses, that awakened doubt of Yahveh's trustworthiness, will be forgotten by the people, and be hidden from God's sight, *i.e.* it will never again enter His mind to inflict such sufferings (cf. Hos. xiii. 14). Ver. 17. Cf. li. 16. The former creation will no longer come into mind, because one is sur-

(any one's) mind; 18. but you shall rejoice and exult continually for that which I create; for, behold, I create Jerusalem anew for exulting, and her people for joy. 19. And I will exult over Jerusalem, and rejoice over my people; and the voice of weeping and the voice of mourning shall no longer be heard therein. 20. There shall no longer be there a child of (few) days, or an old man who has not lived out his days to the full: for the young man shall die when a hundred years old, and the transgressor be struck by the curse when a hundred years old. 21. And they shall build houses, and inhabit (them); plant vineyards, and enjoy their fruit. 22. They shall not build and another inhabit, nor plant and another enjoy: for like the age of trees shall be the age of my people, and my elect ones shall use up the work of their hands. 23. They shall not weary themselves in vain, nor bring forth for sudden destruction: for they are the seed of Yahveh's blessed ones, and their offspring they have with them. 24. And it shall come to pass, before they yet call, I will answer them; whilst they are speaking, I will hearken. 25. Wolf and lamb shall graze together, and the lion shall eat straw like the ox; and the serpent—dust is its food: they do no hurt, and cause no destruction in all my holy mountain, Yahveh has said.

rounded by a far more perfect one; cf. Jer. iii. 16. Ver. 18, כִּי אִם, on the contrary = instead of being troubled about former things, you shall rejoice. Jerusalem and its people shall form the glorious centre of the new creation. Ver. 19. Cf. Deut. xxx. 9 and Zeph. iii. 17, on God's joy in His people. Ver. 20. וְלֹא, to be read at beginning after Masor., Delitzsch.—מִשָּׁם, partitive מִן of place as often as of time.—A child of (few) days, *i.e.* living but a few days.—The youth . . . = who dies when young, will be 100 years old; in the same way: he who is carried away as a sinner by the curse in the midst of his days. וְהַחֹטֵא, Ges. § 75. a. 21*a*; Eng. ed. § 74. Ver. 22. What they have earned, as clothes, etc., they shall have time during their long life fully to use up. Ver. 25. Cf. xi. 6–9, especially ver. 9, where the passage to some extent is literally the same. See the exposition there.—כְּאֶחָד, according to later and Aramaic usage = יַחְדָּו.

EXPOSITION.

Contents of ch. lxv. The Lord's Answer: 1. The Guilt of your distance from God lies in you, not in me, vv. 1–7. 2. Only a Selection can be delivered, vv. 8–12. 3. Happiness of the Elect, vv. 13–25.

The Lord answers the earnest prayer and complaint of His people in a discourse which draws near the end, revealing His final purpose. It was not His fault that His people remained far from Him in wretchedness. He was not deaf and insensible; on the contrary, He was ever ready, nay, desirous, to succour His people despite their sins. But they asked not after Him, retaining even to this day their idolatrous propensities which received new sustenance in the exile. Hence they had to suffer for their own as well as their fathers' guilt (vv. 1–7). Still in the midst of this corrupt mass the Lord knows His loyal servants whom He has chosen, and who will form the fortunate people of the future. Thus the Lord answers with curse and blessing, purposing to make a sharp separation among the people (vv. 8–12). The tables will be turned; those now hungry and faint, stripped of their rights, of sad and broken spirit, *i.e.* His loyal servants, will taste indescribable and inexhaustible joy; their oppressors, on the other hand, suffer anguish in their stead (ver. 13 f.). The conclusion pictures the happiness of God's future people, ver. 15 ff., dwelling on a new earth under a new heaven, and bearing a new name. The whole world of the present, because stained by sin and afflicted with many evils, will give way to a new one. The new Israel will have cheerful, unqualified confidence in its God; God will have unsullied joy in His people. This state of harmonious existence is described on one side thus, vv. 20–22: the prolonged life of patriarchal days will be vouchsafed to the members of this nation. The picture certainly does not reach the height of xxv. 8, where death is entirely abolished. Prophecy seeks to adapt its descriptions more or less to the actual power of conception, and does not always live at the same elevation; but even in this passage the letter points beyond itself. At last the harmonious relation between God and His people is emphasized, the effect of which will be a

paradisaic peace in nature, such as was described in Isa. xi., the full exposition there being briefly recalled.

9. *The final Sifting and Consummating of the Good and the Bad,* ch. lxvi.

LXVI. 1. Thus says Yahveh: The heaven is my throne, and the earth my footstool. What kind of a house then shall it be that you will build for me, and of what kind the place of my rest? 2. Yet all these things my hand prepared, and so all these came into existence, is Yahveh's oracle. But on this one will I look: on him that is lowly and crushed in spirit, and who fears on account of my word. 3. He that slays a bullock, is the same as he that slays a man; and he that sacrifices a lamb, as he that breaks a dog's neck; he that offers a meat-offering, as (he that offers) swine's blood; he that burns incense, as he that praises an idol. Like as these choose their own ways, and their soul delights

Chapter LXVI.

Ver. 1 does not condemn a project of the exiles to build a temple in Babylonia, as was done later by the Egyptian exiles at Leontopolis (Hitz. Knob.), but the superficial spirit which thinks it can satisfy God by restoring the temple and sacrificial ritual at Jerusalem. The God who fills heaven and earth does not need a temple,—which does not preclude the view that one built to Him by sincere worshippers will be acceptable; cf. 2 Sam. vii. 5 ff.; 1 Kings viii. 27. Only God's glory neither depends on nor is increased by such work of man.—*Place of my rest* (cf. xi. 10) = where my rest shall be. Ver. 2. *All this* = everything visible.—ויהיו in the sense of ויהי, Gen. i. 3: they arose on His creative fiat. Not on a ritual-devotee, but *on this one* (זה points to what follows) *I look* (approvingly); cf. lvii. 15. —Properly, who *trembles at my word, i.e.* anxiously guards himself against prejudicing it; cf. ver. 5. Ver. 3 might more easily than i. 11 ff. be understood, according to the letter, as an absolute condemnation of sacrifices. But since, in the light of other passages of our book, like lvi. 7, lx. 7, this is impossible, the case is a guide to analogous judgments of the prophets respecting outward worship. Cf. also Ps. l. 8 ff., where the argument, vv. 10–12, is parallel to the similar language in Isa. lvi. 1 f. The outward acts of bullock-slaying, etc., stand in contrast with the spirit described in ver. 2. Without the latter those outward acts of worship incur God's displeasure instead

in their abominations, 4. so also I delight in their misfortunes, and that which is their terror I bring upon them; because I called, and none answered; I have spoken, and they heard not: and they did that which is evil in mine eyes, and loved what pleases me not.

5. Hear the word of Yahveh, ye that fear in regard of my word! Your brethren, who hatē you, who have put you away for my name's sake, have said: "Let Yahveh then attain glory, that we may see your joy;" but they shall be ashamed. 6. Sound of uproar from the city! Sound from the temple! Sound of Yahveh who renders recompense to his foes! 7. Before she yet travailed, she brought forth; before pangs came upon her, she was delivered of a man-child. 8. Who has heard such a thing? Who has seen such a thing? Is a land brought into the world in one day,

of approval.—השור, article of the species.—*He who slays a man*, perhaps refers to human sacrifices.—*He who offers meat-offerings*, one who *swine's blood, sc.* offers: *Dog* and *pig* as most unclean domestic animals; cf. Matt. vii. 6; 2 Pet. ii. 22; also in profane authors (Ges. p. 298).—הזכיר, to offer as memorial-sacrifices (אַזְכָּרָה). With אָוֶן (antithesis to אֵל) the verse should conclude. The two גַּם form a new period: both—and = as—so. הֵמָּה points backward. Those who are satisfied with outward ceremonies take self-chosen ways, and their professed acts of worship are rather works of abomination. Ver. 4. Cf. lv. 12. Ver. 5. Against the accents ש' למען is to be joined with the preceding participle.—נדה, Piel, in post-biblical language, refers to excommunication. The enemies of the good, who believe not in the promise, speak ironically. But they miscalculate, if they think the fulfilment impossible. Ver. 6. Already the prophet hears the thunder of judgment sounding from the city, which Yahveh has again made His residence.—*Retribution* (see on lix. 18) falls on the enemies of God, by whom are meant, as in the passage just quoted, the outward enemies; but here including those found in the nation (ver. 5). Ver. 7. The section is marked by rapid transitions. The city was spoken of in ver. 6 as if it already existed (as God's residence); it has still to be said, how rapidly it will again revive and become populous. In ver. 7 it is the subject. Its bringing forth is not only the lightest conceivable, but also the most joyous: a man-child it easily gave birth to; *i.e.* the old mother Zion gave birth to a fresh, young people. Ver. 8 shows that it is not an individual birth that is

or a nation born at one stroke? For Zion travailed, she also bore her children. 9. Should I bring to the birth, and not cause to bring forth? says Yahveh. Or should I, who cause to bear, restrain it? says thy God.

10. Rejoice ye with Jerusalem, and dance with joy for her, ye that love her! Exult with her greatly, all ye that mourn for her! 11. That you may suck, and be filled at the breast of her consolations; yea, that you may drink and feast on the overflowing of her glory. 12. For thus says Yahveh: Behold, I turn peace to her like a river, and the glory of the heathen like a swelling stream: and you shall suck, you shall be carried at the side, and be caressed on the knees. 13. Like a man whom his mother comforts, so will I comfort you; and you shall be comforted in Jerusalem. 14. And you shall behold, then your heart shall be in raptures, and your bones blossom like plants; and the hand of Yahveh shall be revealed on his servants, and he shall deal with his foes in wrath.

15. For, behold, Yahveh comes with fire, and his chariots are like the whirlwind, to repay his wrath in fierceness, and

meant, although from the rapidity with which it takes place it might be thought so.—היוחל for הֲתוֹחִל, cf. ix. 18.—For not merely has Zion felt pangs, but brought to light, fully borne her children. That what is begun will also be completed by God's power, is further certified in ver. 9. Ver. 9. It often happens to men that they bring a work near completion, and then their strength fails (cf. xxvi. 18, xxxvii. 3); but would this be worthy of God? Ver. 10. Cf. lxv. 18. Ver. 11. The *sucking* is suggested by the foregoing image of birth.—*Breast of their comforts*, *i.e.* by which it is able to comfort its children for the affliction and trial they have suffered. Ver. 12. Carried at the side, see on lx. 4; cf., too, xlix. 22, 23. This image is here suggested the more readily by the preceding tropes, vv. 9, 11.—שעע, to stroke, Pilpal, see xi. 8; in addition in the present passage passive Pulpal, to be caressed. They shall experience love, to which they are little accustomed. Ver. 13. It is the Lord Himself who, full of delicate love as a mother, speaks to His children, and makes them forget the trouble gone through. Ver. 15. Cf. the description of God's throne-chariot in Ezekiel. The fire symbolizes consuming holiness, the whirlwind power sweeping along with supernatural speed and force.—השיב, with Del. Cheyne, Nägelsb., best = *reddere* = *retribuere*. Ver. 16. שפט, Niphal, to settle by

his rebuke in burning flames. 16. For Yahveh judges all flesh with fire and with his sword: and many are the slain of Yahveh. 17. They who hallow and purify themselves for the gardens, following one in the midst, the eaters of swine-flesh, and loathsome stuff, and mice, they all come to an end together, is Yahveh's oracle. 18. But I—their deeds and their plots—it comes to pass that I assemble all nations and tongues, and they shall come and—behold my glory; 19. and I will affix to them a sign, and send escaped ones of them to the nations, Tarshish, Pul, and Lud, they that draw the bow, Tubal and Javan, the distant islands, who have heard nothing of my fame and seen nothing of my glory; and they shall declare

legal means; here = to judge. Ver. 17. Those who carefully hallow (cf. lxv. 5) and purify themselves for forbidden garden-worship and attend to all regulations there, and on the other hand vilely transgress the first commands of God, shall be swept away.—*For the purpose of the gardens, i.e.* for the solemnities there.—Keri אַחַת, Kethib אֶחָד. In any case the reading is obscure and ambiguous. Keri would best be applied to an idol-image, an Ashera (not Hecate, Clericus). Better Kethib, *behind one*, namely, the hierophant standing in the centre (בתוך) and performing the lustrations. אחר must then not refer so much to place as imitation. Others conjecture אחר אחר אחד, one after the other.—*Swine-flesh*, see on lxv. 4.—שֶׁקֶץ, collective name for disgusting, and therefore forbidden creeping things, from Leviticus (Lev. xi. 41). Such an animal, the *field-mouse* (Lev. xi. 29), is specifically named. The name may embrace such kinds as the dormouse, which were regarded as rarities.—סוף, to vanish, come to an end. Ver. 18. Elliptical phraseology, and that in accordance with the accents: But I, their works and acts — namely, will punish. באה (partic.) in this case belongs to the next clause: it is happening, it is near, that . . . This sentence would be parenthetic if קְבֹץ (lvi. 8) and the beholding of God's glory were to be understood *in bonam partem*. But evidently Joel's assembling (iii. 2) is meant (Zeph. iii. 8). Thus this beholding is euphemistic for suffering judgment; just so the *sign*, ver. 19, is a judicial act. Thus God's enemies from among the heathen, who have been joined by disloyal Israelites, will be smitten with a memorable judgment, so that only individuals will escape back to the nations to tell them of Yahveh's greatness. Ver. 19. *Tarshish*, cf. lx. 9, see on ii. 16. —פּוּל instead of the usual פּוּט, Jer. xlvi. 9; Ezek. xxvii. 10, xxx. 5, may be a second form, if not a copyist's error. לוּד are

my honour among the heathen; 20. so that they shall bring all your brethren from all nations as a present to Yahveh on horses, and on chariots, and litters, and mules, and dromedaries, to my holy mountain, to Jerusalem, says Yahveh, like as the children of Israel bring the meat-offering in a clean vessel to the house of Yahveh. 21. And also of them I will take for Levitical priests, says Yahveh. 22. For like as the new heaven and the new earth, which I prepare, shall stand before me, is Yahveh's oracle, so shall your seed and your name be stedfast. 23. And it shall come to pass: as often as it is new-moon, on that new-moon, and as often as the Sabbath comes, on that Sabbath shall all flesh come to worship before my face, says Yahveh. 24. And they shall go forth to see the

not natives of Asia Minor, but like Put Africans; both tribes are mentioned also in Jer. xlvi. 9 as noted bowmen in the service of the Egyptians.—*Tubal* = Tibareni, Ezek. xxvii. 13; settled about the Caucasus.—*Javan*, the Hellenes, especially of Asia Minor; cf. Joel iv. 6. Ver. 20. The heathen nations will bring the scattered brethren of the nation as the most acceptable offering to God, and that with respectful deportment (on horses, etc.), as the Israelites bring meat-offerings (Lev. ii. 1) in clean vessels. Cf. lx. 9; Zeph. iii. 10. Ver. 21. מהם applies not to the returning Israelites (Hitz. Knob. Cheyne, *et al.*), of whom it is self-evident that they were admitted to the priesthood if they belonged to the proper families, but to the heathen. The idea is beautifully put—the heathen offer to the Lord an acceptable minchah (ver. 20); in return the Lord takes them into His service. This explanation is not excluded by ver. 22, since the eternal duration of the seed of Jacob is not infringed upon, but, on the contrary, ratified by the heathen being received among God's people. Ch. lxi. 5 f. also proves nothing to the contrary, since the present passage professes to bring something new; while, according to the other explanation (God will make *individual* members of the diaspora priests), it would not even say as much as the earlier passage, where all Israelites have the priestly office.—*Levitical priests*, the same form as in the Deuteronomic and Ezekiel's phraseology for the legitimate priesthood. Ver. 22. Cf. lxv. 17. Ver. 23. Not from new-moon to new-moon, but *as often as it is new-moon on its* (*i.e.* each) new-moon. Cf. as to form and matter, Zech. xiv. 16. Ver. 24. The corpses of those who had rebelled against Yahveh lie outside Jerusalem, representing, so to speak, eternal torment in never-ceasing corruption. *Worm* and *fire* are taken

corpses of the people who fell away from me: for their worm shall not die, and their flame shall not be quenched; and they shall be a horror to all flesh.

from that which the corpses suffer of another kind, to express the eternal torment of the lost, who are plainly conceived of as in sympathy with their bodies; cf. Mark ix. 43–48, where the separation of the lost from the earthly body is complete. Later Judaism regarded the valley of Hinnom in particular as the scene of this doom; hence the N. T. γέεννα = hell.

Exposition.

Contents of ch. lxvi. Final Sifting and Consummating of the Good and the Bad: 1. Outward Worship is of no avail, vv. 1–4. 2. The Lord will perform His Word respecting Zion, vv. 5–9. 3. Comfort her, vv. 10–14. 4. And prepare the way for the Return of His People by signal Judgment on His foes, vv. 15–24.

Again at the close of the book blessing and curse are announced; and, indeed, in harmony with the inner rhythm of the whole, special emphasis is laid at last on the curse of ungodliness. Restoring the temple and its worship is not enough, as the superficial think (ver. 1 ff.), since without the corresponding spirit, especially without humility and reverence for God's Word (ver. 2), outward sacrifice is no meritorious work in God's sight, but a crime. How little the prophet intends by this to disparage the legal precepts about the ceremonials of worship, is shown by the circumstance, that he not merely lays the greatest emphasis upon Sabbath-observance (lvi. 2, lviii. 13), but also upon the laws about food (lxv. 4, lxvi. 17).—Ver. 5 ff. is directed against the unbelieving scoffers, who do not believe in Jerusalem's coming exaltation in spite of the prophet's word, and confirms both the judgment announced upon the heathen (including the faithless Jews who have joined them), ver. 6, and the wonderful rise of a new people of God in the city of God (ver. 7 ff.). The lyrical flight, ver. 10, in praise of the good fortune of Zion, at once makes way again for prophetic prose, which expounds the subject up to ver. 14.

Ver. 15 ff. describe the coming of God to judge His foes,

among whom are to be reckoned also the rebellious Jews (ver. 17), who joined the heathen in hostility against Jerusalem. All these perish when the Lord, as He has already foretold through Joel, causes all nations to gather against His city and find there a sudden end. Conversely the heathen, who have taken no part in this hostile campaign, are alarmed by the news of such judgment, send back their captives, and themselves unite with the holy nation; yea, from among them the Lord will admit a number to the full rights of priesthood at Jerusalem! There every new-moon and Sabbath-observance will be celebrated on a splendid scale; all flesh, *i.e.* all mankind, will come thereto. But the visitors to the holy city will see with horror, lying before it, the corpses of the sinners who have fallen in that wholesale judgment,—an everlasting, terrible monument of God's punitive justice. It is clear that the prophecy (ver. 21 f.) breaks completely through the limits of the old covenant hitherto obtaining. Certainly the admission of the heathen to the priesthood and feasts transcends the limits of reality, since in present earthly conditions such a festal pilgrimage is out of the question. As ver. 22 suggests, it takes place on a new earth under a new heaven. So ver. 24 is more a symbolical than an adequate account of eternal damnation.—In the severe final saying of the whole book the warning of xlviii. 22, lvii. 21, gains new intensity.

INDEX.

Achor, 338.
Ahaz, 4, 21, 43, 55, 83, 99.
Alliance, Egyptian, 170, 175.
Arabia, 126.
Ashdod, 121.
Asherah, 109, 149.
Assyria, 74, 84, 148, 184.

Babylon, 89, 96, 123, 148, 260, 263.
Barth, 29, 61, 64, 65.
Bleek, 305.
Bredenkamp, 14.

Calvin, 325.
Carchemish, 74.
Cheyne, 24, 63, 70, 89, 92, 141, 164, 165, 268, 278, 297, 335, 339, 346.
Cyrus, 212, 232, 234, 253, 255.

Dedanites, 127.
Delitzsch, 17, 24, 41, 47, 63, 71, 80, 103, 105, 115, 116, 133, 160, 164, 165, 171, 178, 179, 190, 194, 246, 249, 258, 268, 269, 271, 272, 281, 289, 297, 298, 308, 321, 335, 339, 340, 344.
Diestel, 27, 74.

Edom, 126, 189, 330.
Egypt, 114, 118, 121, 148.
Elam, 123.
Esarhaddon, 52.
Ethiopia, 111, 113, 121, 243.
Euphrates, 61, 149.
Ewald, 24, 65, 78, 89, 92, 164, 165, 268, 269, 272, 278, 305, 318, 335.

Gesenius, 13, 17, 18; and about fifty other references, chiefly grammatical.

Hanes, 170.
Herzog, 3, 16, 101, 210.
Hezekiah, 5, 195.
Hitzig, 24, 33, 47, 61, 65, 74, 118, 141, 150, 160, 165, 190, 251, 268, 272, 278, 289, 293, 300, 342, 346.
Holy One, 13.
Hosts, Lord of, 15.
Hupfeld, 159.

Immanuel, 54, 56.
Islands, 81, 223, 228, 271.

Jerome, 27, 40, 45, 79, 221, 251, 269, 273.

Kedar, 321.
Keil, 24, 268.
Klostermann, 289.
Knobel, 19, 65, 118, 160, 164, 165, 272, 278, 289, 300, 308, 335, 339, 342, 346.
König, 16, 62, 214.

Lagarde, 8, 54, 62, 70, 80.
Lenormant, 265.
Luther, 251, 265, 273.

Maspero, 91, 115, 136, 138.
Measures, 39, 222.
Medes, 91, 124.
Messiah, 68.
Midian, 321.
Moab, 101, 106.
Musical instruments, 40.

Nägelsbach, 19, 24, 28, 33, 165, 179, 194, 205, 214, 223, 229, 268, 272, 344.
Nile, 111, 115.

Philistia, 99.
Phœnicians, 138.

Reuss, 61, 293.
Rezin and Pekah, 4, 51, 55.
Riehm, 3, 40.

Sabbath, 302, 304.
Salmanassar, 138.
Samaria, 156, 160.
Schrader, 3, 58, 75, 94, 107, 260.
Sennacherib, 2, 85, 187, 197, 203.
Seraphim, 45.
Servant of the Lord, 216, 230, 236, 239, 271, 275, 279, 283, 287, 293, 327.
Sidon, 135.
Siloah, 61, 129.

Targum, 46, 65, 80, 171, 251, 269, 273.
Tarshish, 26, 135, 321.
Thomson, 20, 30, 128, 221.
Tiglath-Pileser, 58, 75, 100, 106.
Tyre, 135, 138.

Umbreit, 223.

Zion, 155, 296, 320.

THE END.

MORRISON AND GIBB, EDINBURGH,
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.

00111816

Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018